

# The Baptist Record

"THY KINGDOM COME"

VOLUME LIX.  
OLD SERIES

Jackson, Miss., February 11, 1937

NEW SERIES  
VOLUME XXXIX. No. 6

## Who's Who and What's What

On Feb. 9 the Memorial Dormitory at Oklahoma Baptist University was dedicated, built by the W. M. U. of that state for use of the young women students. It was a magnificent achievement.

Dr. E. C. Routh, editor of the Baptist Messenger, is now grandpa, as a cablegram informed him that his daughter's daughter had joined her parents, Dr. and Mrs. Pool, missionaries in Nigeria, Africa.

Recently Dr. J. Q. Dealy, editor-in-chief of the Dallas Morning News passed away. His successor is Dr. J. J. Taylor. Both men are Baptists and have maintained a high moral and intellectual standard in journalism.

Governor Allred of Texas has recommended to the legislature the repeal of the law which permits race track gambling. Some good people in Arkansas are trying to do the same thing. Righteousness wins in the end.

It is said that when Livingston was feeling the call to mission work in Africa he read anew the commission in Matthew which says, "Go . . . and I am with you," he closed the book and said, "That's the word of a gentleman; let's go."

We read in a daily paper the other day an interesting story concerning the vice-president and general manager of the St. Louis Cardinals baseball team. He does not approve Sunday baseball and has never watched a team play baseball on Sunday.—Ex.

A letter from Mrs. W. E. Farr brings the news that Dr. Farr is holding his own in the hospital in Grenada. He has good days and bad days, but most of them are days of suffering. May our Father comfort and sustain him and his in this hour of trial.

Bishop Moore tells in his missionary address of a trip through Georgia. The train stopped at a small town. He saw an old negro on the platform, raised the car window and inquired, "Uncle George, do the folks about here enjoy their religion?" Without hesitation the old negro answered, "Yas suh, them's what got it is."

For Sale: About 200 copies of the centennial edition of the Baptist Record. This issue is packed full of historical material about the Baptists of Mississippi for the last 100 years. When the copies now on hand are exhausted, no others will be available. Get extra copies now. Ten cents each, postage paid. The Baptist Record.

This must be a case such as Paul was talking about when he said that some preached Christ of envy and strife, and some also of good will, but "therein I rejoice." Anyway here is the story that comes straight to us from a visitor to Richmond, Va. This visitor noticed two churches facing each other on the street. One a Baptist church, the other a Methodist church, both were large buildings with high spires. But the Methodist house had a higher spire than the Baptist house. The visitor asked how they came thus to be built and was told that the Baptists built first. A wealthy lady, a member of the Methodist church, told her people she would give \$10,000 on a new church building if they would build the steeple higher than that of the Baptist church. And they did.

The Word and Way thinks the "sit down strikers" in our churches are about the greatest block to progress that we have been afflicted with.

Calvary Baptist Church, Vicksburg, is looking for second-hand pews. Write Mrs. Eva W. Doris, Vicksburg, Route 2, Box 86-A.

Rev. J. R. Kyzar of Nashville in renewing his subscription sends greetings to the Mississippi brotherhood, hoping to meet them at the Convention in New Orleans.

Rev. E. B. Shivers accepted the call to Raleigh on Jan. 1st, and on Feb. 1st moved into the new home for the pastor built by the church. They have given him a gracious welcome, making provision for his bodily comfort and that of his family. He has made his home for sometime at New Hebron.

In Missouri there is a town of five or six thousand people with eleven evangelical churches. As a result of the "preaching mission" they decided to have union services on Sunday night. At the first service there were 110 people present, an average of ten from each church. In union there is disintegration.

Promptness in remitting money for missions is most important on the part of church treasurers and all secretaries. There are say 1,500 church treasurers in Mississippi. Say 1,000 of them should hold up funds, \$10.00 each for 30 days. That means \$10,000 for 30 days. That means \$800× for a year. That's the salary of a foreign missionary wasted. Now multiply that by 15 states and you've got fifteen missionaries whose salaries could have been paid but were not. Speed the money along.

Rev. T. J. Delaughter goes from Gillsburg and Vernon churches to give his full time to the church at Woodville. He holds the people in sincere affection where he has labored and they reciprocate his love. They showed their affection in substantial gifts and follow him with their prayers. Brother Delaughter has everything to challenge his best service at historic Woodville, the church being over 100 years old. The building still has the old slave gallery. The people are united and loyal and showed their high regard for the new pastor by filling his pantry, and other courtesies.

Too long we have laid great stress in our church work on getting a crowd. One successful evangelist attributes the progress of his work to having a large number of small groups in prayer meetings, not more than a dozen or fifteen in each group. This distributes responsibility and reaches the individual. We need to reach all the people, but we do not need to get them all into one big crowd. Indeed you stand a better chance of reaching all the people by dividing them into smaller groups. Learn from the W. M. S. circles and the B. T. U. groups and the classes in Sunday school.

We rejoice that clubs have become popular as a means of doing good. Too long a club was synonymous with questionable or downright wicked sports and projects. They were a conspiracy to do evil. But along came the Hundred Thousand Club and down went the Southwide debts of our Baptist people. Then we have the 5,000 Club in Mississippi and similar clubs in some other states, and debts begin to dwindle. Brother C. Z. Holland says we have nearly reached the 5,000 membership in our Mississippi club. But there is no use stopping with that. And every member ought to pay promptly and keep the good work going right on.

Mr. Frank T. Crump, who has been treasurer of the Virginia Baptist Board of Missions, now becomes its Executive Secretary.

Program of Southeast Miss. Baptist Pastors' Conference at First Church, Laurel, Feb. 15 includes Devotional by A. L. O'Bryant; Reports by Pastors; Pastoral Visitation by W. L. Day; Pastor and His Study by A. S. Johnston; Sermon by O. A. Sure; Study of Rom. 6 by W. L. Holcomb; Rom. 7 by F. D. Hewitt, and Roundtable Discussion.

There is a story of a Scotchwoman who when asked by the pastor what inducement would bring her husband Sandy to church, replied that if a bottle of whiskey and a plug of tobacco were put in the pew she thought that would bring him. Does this offend your sense of propriety? Then what do you think of the lascivious dances that Balaam used to get a crowd of worshippers? Or a nationwide dance festival to raise money for the relief of infantile paralysis.

Inundated but undaunted is the spirit of the people who have suffered from the ravages of the flood in the Ohio and Mississippi valleys. Cincinnati and Louisville suffered most because the largest number of people were found here. Baptist churches in Louisville suffered great losses, but the Seminary was above the water line. Precautions are being taken against epidemics as the people return to their homes. The Seminary was to resume work and we take it did on Feb. 8.

The Relief and Annuity Board, Dallas, Texas, recently received a check from Mrs. Minna B. Gardner and J. T. Gardner, Jr., executors of the estate of the late Jas. T. Gardner, Anniston, Alabama, for the sum of one thousand dollars (\$1,000.00). Mrs. Gardner wrote: "He was very sympathetic toward the old minister and I am sure it gave him joy to contribute to their comfort and support." The Relief and Annuity Board has placed the amount in the Relief Endowment Fund under the designation "The Jas. T. Gardner Memorial."—Thomas J. Watts, Executive Secretary.

We were privileged to sit in on the session of our Methodist brethren in Jackson last Friday and hear three speeches in the "Bishops Crusade," or the Methodist Million Movement for the awakening of the churches in spiritual life and for their task of social, evangelistic and missionary conquests. It was an inspiring sight to see every seat taken apparently in the auditorium, in the balcony and in the choir loft. The call had gone out to the Methodists of the two conferences of the state and they didn't fail to come in spite of high water, in some places. Of the three speeches we heard two at least were by bishops. Dr. Muzon and Dr. Moore. The other was by Dr. Smith. They sounded a strong doctrinal, experiential and spiritual note. We had heard something to the effect that Bishop Muzon was a modernist, but it was contradicted by every thing which he said. The great congregation was deeply moved and an offering for missions was made at the close of the morning service. This movement will be carried into all their churches from now until the last of May, and is sure to result in enlarged missionary interest and giving. A Baptist could not help noticing the frequent references to Methodism where we speak of the kingdom of God, and of the recalling of Wesley's experience, where we hark back to the Bible. But we rejoice in what they have done and in what they are going to do.



## Sparks and Splinters

Texas supreme court declares "bank night" at the movies a form of lottery, and therefore illegal.

Water Valley joins the procession of towns barring slot machines, which are outlawed by the statutes.

The international situation must be tense when a comedian is fined in a London court for representing on the stage Herr Hitler as speaking with a Jewish accent, as happened last week.

In explanation of his wearing an unusually handsome overcoat Pastor C. O. Estes explains that one of his admiring members at Morton bestowed it on him.

Dr. J. W. Nixon who left Colgate-Rochester Seminary (Baptist) to become pastor of a Presbyterian church in that city, now goes back to the Seminary as teacher of Christian Theology. One wonders which kind he is going to teach.

A study of the life of D. L. Moody brings to light the fact that when he applied for membership in the Mt. Vernon church in Boston he was refused admission on the ground that he did not show adequate signs of being converted. He was admitted a year later.

The Chinese Minister of Finance, H. H. Kung, cabled \$30,000 to the head of the American Red Cross in Washington for the benefit of the flood sufferers in the Ohio and Mississippi Valley. This was to show appreciation for aid given to Chinese flood sufferers in years past. And they propose to add \$30,000 more.

The regular price of the Watchman-Examiner, Baptist paper published in New York City, is \$2.50. The editor says it costs \$3.25 to publish it. The price of "The Churchman," Episcopal paper in New York published only every other week, is \$4.00 a year, and they have an annual deficit of eighteen to twenty thousand dollars. These deficits are made up by voluntary contributions from people who believe the paper is worth it and is indispensable to the work.

At the First Baptist Church in Vicksburg, Mississippi, there are 555 enrolled as members. On Sunday, January 31, there was a total attendance of 363 members and 43 visitors making a total attendance of 406. The attendance in the Adult Department alone was 133 members and 22 visitors, or a total of 155 attending the Adult Department. It is quite obvious that the adult membership of the First Baptist Church of Vicksburg are setting an example for the young people, as over one-third of the attendance was in the Adult Department.

Evangelist T. T. Martin and the anti-religionist H. L. Mencken were in conversation some years ago when the latter expressed surprise that brother Martin and a certain Catholic laymen were working together in a reform movement. Mr. Mencken said, "Don't you believe every Catholic is going straight to hell." Mr. Martin said, "On the contrary every Catholic who is depending solely on the merits of the blood of Christ for salvation will go straight to heaven. And every Baptist who is not will go straight to hell." Mr. Mencken could hardly believe his ears. But Mr. Martin only stated what every Baptist believes.

There were indeed a few scattered prophets of the new era. And there was one group condemned and persecuted, to whom the light was given when the brightest intellects of Europe were clouded. To the Anabaptists, the most scorned of sects, belongs the imperishable honor of declaring and persistently urging the fundamental doctrine that rulers of States should not intervene in affairs of conscience and that civil disability should not be predicated upon religious belief. Said they: "The magistrate is not to meddle with religion or matters of conscience, nor compel men to this or that form of religion, because Christ is the King and Lawgiver of the Church and conscience."—Charles Evans Hughes.

The National Convention of the Anti-Saloon League meets in the First Baptist Church, St. Petersburg, Fla., Feb. 28-Mar. 3.

Pastor M. J. Derrick of Center Terrace Church, Canton, is recuperating after a serious attack of pneumonia. We are prepared to sympathize with his suffering and rejoice in his recovery. He has been greatly blessed and used of the Lord in his field of service.

Northside Church, Jackson, was recently given a large lot on which it will be possible for them to erect a church building and pastor's home. This church is in a growing residential section of Jackson and is destined to become one of the strong churches of the city. They are making good progress under the leadership of Pastor I. F. Metts.

At Wallerville on Saturday morning, February 6th at 10 o'clock the following program was given: Doxology; Invocation; Scripture reading, Acts 17:22-31 by moderator; Hymn, My hope is built on nothing less; Scripture, I Cor. 3:10-15, Psalm 127:1, I Peter 2:6-10, Eph. 2:19-22; Placing of mementos in receptacle by church clerk; Prayer; Hymn, How firm a foundation; Sermon; Placing of stone; Hymn, Rock of Ages; Benediction.

From the Baptist Messenger of Oklahoma we learn of the death of Mr. John Calvin Ballard who went from Mississippi to Oklahoma a good many years ago. He was born in northeast Mississippi, and was for some time engaged in the banking business in Hattiesburg. He went to Oklahoma and served in business and in the churches with eminent success and acceptance. He was Sunday school superintendent and served many years as a deacon in First Church, Oklahoma City. He married Miss Ratliff of Raymond, Miss., a daughter of Capt. W. T. Ratliff who was for a generation president of the Board of Trustees of Mississippi College. She survives him, along with a son and daughter. They have the consolation of a life spent in helpful service based on Christian faith.

Is this ignorance? Or is it just natural perversity? In the Christian Century of Jan. 20, H. L. Willett, associate editor, in answering the question as to the obstacles in the way of Christian unity, clearly intimates that Baptists (along with Disciples, of whom he is one) do not believe that people who have not been baptized, that is immersed, are Christians. No one has ever been able to point to the writing of any Baptist who so teaches. Nobody has ever heard any representative Baptist preacher say he believed it. It is of the very essence of Baptist faith that a man is saved by faith through grace and that being or not being a member of a church does not determine whether or not he is a Christian. The difficulty which others have in understanding our position seems to be due to their making church membership or baptism a condition of salvation. You will never make a blind man see except by the miracle of curing his blindness.

Mr. J. Arthur White is one of our Mississippians who serves as deacon in First Church, New Orleans, and is doing good in that city. He writes for the deacons of that church to say that Dr. Jno. A. Huff after eleven years of service with them feels led of the Lord to go to First Church, Chattanooga, Tenn., and he has followed his convictions. The church in New Orleans unanimously adopted resolutions of appreciation for the fine service rendered, thanking Dr. and Mrs. Huff for their fruitful work, assuring them of their love and prayers, and commending them to the church at Chattanooga. As a love token Dr. and Mrs. Huff were given a special purse of \$500.00 to be used for a vacation. Mr. White further says that the First Church in New Orleans offers greater challenge and opportunity than anywhere in the South. It is a great church, strategically located in the greatest city in the South. They have a united membership and a great program. They ask the prayers of the brotherhood that God's man may be found for this responsible position. In the past eleven years 2,400 people have been received into the church and a total of \$305,828.45 given to all causes.

Rev. N. R. Stone proposes to give his time to Bible Conferences and Evangelism, making his headquarters somewhere in Mississippi.

Rev. R. M. Dykes of Houston, Texas, made a brief visit to Baptist headquarters in Jackson recently. Before going to a pastorate in Houston he had done good service in Mississippi, and many would be glad to see him return.

C. O. M. Pass, the college paper issued by students of the College of Marshall, says, "There is no place in this paper for obscene remarks, either written or hinted. We will not print scandal." And that's what we would expect and ought to have in every Christian college.

Rev. Madison Flowers has resigned at Sumner and Webb, effective April 1. He is too good a preacher to lose from Mississippi, and we predict that some church will lose no time in securing him. He is studious, thoughtful, devout, sensible and energetic, the kind we need.

"Since Repeal" is a pamphlet published by Temperance Facts Bureau, 986 15th Ave. S. E., Minneapolis, Minn., which will be of great service to those wanting to know conditions since repeal of the Eighteenth Amendment. Price 10c each, 60c a dozen, \$2.00 for 50 and \$3.50 per hundred.

While the books of officers showed only twelve automobile wrecks in and around Tampa during the first few days of the New Year, the Anti-Saloon League of America says the wrecking companies report they towed in 103. It is quite evident that the police blotters do not reveal all the drunken driving.

The members of the Philadelphia church are showing their loyalty in the absence of Pastor D. A. McCall. Sunday they had a record attendance in Sunday school and Mr. E. C. Williams started a study class in "When Do Teachers Teach." The church is following Dr. Sampey's suggestion in reading the Gospel of John. Twenty have read it through once, others oftener, one five times since the quarter began.

It is said by the American Anti-Saloon League that there were three girls acting as barmaids in America to one who is in a university, college or teachers normal school. The same source of information shows that three dollars are spent for liquor in retail sales places to every one dollar spent for public schools, elementary and high school. The figures are \$49.93 per capita for liquor and \$13.54 per capita for schools.

Mr. E. G. Hightower of Hattiesburg, Miss., has accepted the position of Educational Director with the St. Charles Avenue Church of New Orleans, of which Dr. Everett Gill, Jr., is pastor. Mr. Hightower has had a rich experience in the field of religious education, associated with the First Baptist Church of Hattiesburg, Miss. He received his A.B. and A.M. degrees from the University of Mississippi, and his Th.M. from the Southern Baptist Theological Seminary, where he has just completed a post-graduate course in Religious Education.

Because the National Education Association meets in New Orleans at the same time as Home Coming Week of the Baptist Bible Institute, and has preempted all hotel rooms, arrangements have been made to take care of visitors at the Institute in the educational building. Cots will be furnished but men visitors will furnish their own linen and blankets. Meals at the Institute cost twenty-five cents for supper or breakfast and thirty-five cents for dinner. Dates: Feb. 22-26. First day is Brotherhood and Alumni Day; Second Day is W. M. U. Day; Third Day is Sunday School Day; Fourth Day is B. T. U. Day; and Fifth Day is Church Music Day.

The Southwest Miss. Baptist Pastors' Conference meets at First Church, McComb, Feb. 15. On the program are Devotional by E. A. Dearman; Memorial to R. L. Smith by J. W. Mayfield; Analyses of Sermons and Discussions, Textual by J. F. Tull, Topical by R. R. Jones, Expository by C. W. Thompson, Exposition of Ephesians by B. L. Davis, Devotional by D. O. Horne and Address by Dr. P. H. Anderson of Baptist Bible Institute.



# News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

## HOME MISSION BOARD—SOUTHERN BAPTIST CONVENTION

Statements of Receipts by States January 1, 1936 to January 1, 1937

STATE	Program Receipts Cooperative	Designated Receipts General	of Prayer Receipts March Week	Club Receipts 100 M	TOTAL
Alabama	\$ 8,810.15	\$ 1,482.59	\$ 5,954.94	\$ 3,097.38	\$ 19,345.06
Arizona	141.67	29.54	179.82	145.09	496.12
Arkansas	3,157.07	658.94	3,842.15	1,962.57	9,620.73
District of Columbia	1,617.96		319.14	140.60	2,077.70
Florida	6,889.14	1,344.82	3,686.53	3,038.10	14,958.59
Georgia	8,119.06	2,785.71	8,580.49	5,734.89	25,220.15
Illinois	716.22	371.09	1,551.68	637.61	3,276.60
Kentucky	20,208.92	2,715.03	8,955.53	4,054.05	35,933.53
Louisiana	4,170.81	2,475.24	4,109.61	2,975.50	13,731.16
Maryland	3,569.29	105.10	1,448.91	384.94	5,508.24
Mississippi	5,635.37	1,390.95	7,952.37	3,011.78	17,990.47
Missouri	6,480.44	2,050.25	6,123.10	3,107.69	17,761.48
New Mexico	283.23	115.25	1,249.32	385.02	2,032.82
North Carolina	22,446.47	4,956.53	11,480.86	1,997.50	40,881.36
Oklahoma	5,105.63	260.16	3,963.24	2,390.83	11,719.86
South Carolina	18,077.97	1,109.70	7,465.00	916.64	27,569.31
Tennessee	21,377.16	1,747.73	8,194.56	4,721.10	36,040.55
Texas	14,067.92	3,343.89	14,617.70	9,231.66	41,261.17
Virginia	327.10	16,796.72	14,200.95	557.05	31,881.82
Miscellaneous		107.47	105.25	1,862.06	2,074.78
	\$151,201.58	\$ 43,846.71	\$113,981.15	\$ 50,352.06	\$359,381.50
Bottoms Trust Income					56,620.00
Designations for special work					7,441.67
<b>TOTAL</b>					<b>\$423,443.17</b>

### HOME MISSIONARY HELPS ORDAIN PASTOR IN MEXICO

A Mexican Baptist preacher, pastor of a Baptist church in Mexico, was ordained recently by a council composed of three other pastors of churches in Mexico and a pastor from across the Rio Grande in Texas.

The Texas pastor, Rev. Elias Delgado, a missionary of the Home Mission Board, had contact with Mexican Baptists in several communities across the Rio Grande. He writes about the trip as follows:

"The seventeenth of this month I was invited to take part in the ordination service of the pastor at Nueva Rosita, Coahuila, in old Mexico, and so I had opportunity to visit several places near Rosita. Mexican Baptists are sound in doctrine and are faithful to the Lord.

"The preacher ordained was brother Timoteo Martines, a bright young man recently graduated from the Mexican Seminary at Monterey, now operating in San Antonio. Rev. E. H. Recio was elected president of the council, Rev. C. B. Tooms, from Monterey, examiner, Rev. Relipe Godinez, Monclova, secretary, and I delivered the ordination sermon."

### CHINESE WON HERE WILL WIN CHINESE ABROAD, SAYS LETT

"Chinese won for Christ in America," says J. H. Lett, Chinese business man, superintendent of the Chinese mission in Cleveland, "are potential missionaries to China. We all return for visits to the homeland, and there is a constant interchange of letters. If Christianity is worth sending to China, it is worth sharing with the Chinese here in America."

Lett and Shau Yan Lee, Chinese missionary who was appointed a few months ago by the Home Mission Board, are raising funds to build a Chinese mission. An imposing structure, furnishing rooms for teaching and for worship, is planned.

Several thousand dollars have already been contributed for this building, which will be deeded to the Home Mission Board.

"Chinese hearts respond to Christ when He is presented to them," Lett continues. "Many people feel that we are not interested in the better things in the community life because we do not attend the services in the churches or other public gatherings.

"It is not that Chinese do not desire to attend, but the modesty and the sensitiveness of the Chinese character hold us in doubt as to whether

we are welcome at such gatherings. Anyone who has been a stranger in a strange land will understand perfectly our feelings."

The Chinese mission in Cleveland was organized two years ago by the pastor of the First Baptist Church, Rev. I. D. Eavenson, who spent six years in China. The mission uses the building of the First Baptist Church.

### CUBAN ASSISTANT BEGINS WORK IN HAVANA THIS MONTH

A new assistant superintendent of missions in Cuba, Rev. W. L. Moore, formerly pastor of the First Baptist Church, Waynesboro, Georgia, and three new missionaries on fields in the states began this work in recent weeks.

Appointment of brother Moore was made possible by a designation of last year's Annie W. Armstrong offering. He was named by the Home Mission Board as assistant to Dr. M. N. McCall in January.

Brother Moore, pastor of the English-speaking church in Havana ten years ago, returns to Cuba after eight years in two Georgia pastorates, Newington and Waynesboro.

Rev. Harry A. Day, also appointed in January, has been added as a missionary to the Italians in Tampa, Florida. His appointment will relieve Dr. J. F. Plainfield, who is in charge of the Italian missions, for limited field engagements.

Rev. A. N. Porter, Waco, and Rev. Refugio Garcia, Gonzales, are new missionaries on the Mexican field in Texas.

### MEXICAN CHURCH COMPLETES NEW STUCCO ADDITION

The Mexican Baptist Church, Del Rio, Texas, has completed an addition to its building costing in labor and materials \$725, according to a letter from the missionary, Rev. Elias Delgado.

The addition, of stucco construction, is attractive and furnishes extra room for a growing Sunday school. The Home Mission Board spent on the improvement \$400 from the Bottoms Trust Fund income.

"Our building is now conditioned to carry on a good Sunday school," writes the missionary. "We are trying hard to increase our attendance and seem to be succeeding, for the attendance has been averaging 130.

"We have our needs, and we trust in the Lord that He will supply every one of them with abundance. We need Bibles and New Testaments and the means of visiting nearby towns."

### "BORN OF WATER"

J. W. Lee, D.D.

When I was much younger in the ministry than I am now I was helping Pastor R. A. Cooper in a revival meeting in Tocopola, Miss.

The pastor had to leave the meeting for a day to conduct a funeral in Pontotoc. I dined with a Campbellite brother that day. In spite of all I could say or do my host provoked a discussion of Jno. 3:5. I did not want a discussion because I was not sure what Jesus meant by the expression "born of water." My host insisted that Jesus meant baptism. I insisted that He could not mean baptism because baptism is a figure of death and burial and gave Rom. 6:4 and Col. 2:12 as proof texts. I insisted that Jesus certainly did not mean to picture two opposites like birth and death by the same figure. This did not at all satisfy my host.

He insisted that I ought not to deny that born of water means baptism unless I could show what it does mean. I felt the force of his contention then and I feel it now that no one should deny that born of water means baptism unless he has settled convictions as to what it does mean. When the discussion was over and I was still convinced that born of water did not mean baptism, but as I walked back to my room at Deacon Shorts I said to myself: "A careful study of God's word convinces me that born of Water does not mean baptism, but what does it mean?"

If by prayerful study I have satisfied myself that born of water does not mean baptism why should not a prayerful study satisfy me as to what it does mean?

Will the Holy Spirit who came to guide into all truth guide me into an understanding of what a particular passage does not mean and then hide from me its real meaning?

Will the Holy Spirit whom Jesus said: "Will take the things of mine and show them unto you" take the words of Jesus and show me what they do not mean and fail to show me what they do mean? I could not feel that yes was the answer to my questions. It was a hot summer afternoon. I took a chair and my Bible out under some spreading oaks near the public road. I read and re-read the first fifteen verses of Jno. 3. It was very plain that when Jesus said: "Except a man be born again he can not see the kingdom of God." Nicodemus thought Jesus meant that a man must have a second natural birth in order to see the kingdom of God, because he said: "How can a man be born when he is old; can he enter the second time into his mother's womb and be born?"

It was then that Jesus said: "Except a man be born of water and of the Spirit he cannot enter the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit."

It was very clear that Jesus seemed to use the terms "born of water" and "born of the flesh" as synonymous terms.

The convert would admit of no other construction. But the question naturally presented itself: Why did Jesus say a man must be born of water when He had in mind only a birth of the flesh?

Figuratively speaking, could a birth of the flesh be called a birth of water? If it could, then I had the meaning of the Master beyond a question of doubt.

To say that a man must be born of the flesh and of the Spirit in order to enter the kingdom of God is a self evident truth and the only construction that could be put on the language of Jesus.

While asking the question over and over again; can a natural birth be called a water birth, I looked toward the road and saw passing on horse-back the good old country doctor—Doctor Bryant. I walked out to the road and stopped him. I said: "Doctor, I have had several children born in my home and perhaps you may think I should have sufficient knowledge to answer my own question but I have not. Answer me

(Continued on page 6, column 3)



# EDITORIALS

## WHAT PRICE SUCCESS

The man who starts out in life without a clear conviction that the devil is a real and active force in life to be reckoned with and dealt with, is living, not only in a fool's paradise, but in a world of illusion and contradiction. That wickedness is here on every hand is so manifest that no normal person can fail to see it; nor can any man who tries to live right escape the downward pull, the inevitable seduction and constant resistance. The Bible does not leave us in doubt on this matter, for it represents the personal forces of evil as sagacious, powerful and all but ubiquitous. They are never more manifest than when a person is trying to do right, even when he is trying to worship and serve God.

Jesus did not begin His ministry without an experience which made Him aware that Satan was alert in opposition, shrewd in tactics and determined in purpose. In what Matthew described as Jesus' third temptation in the wilderness, Satan takes Him into an exceedingly high mountain and shows Him all the kingdoms of the world and the glory of them, and offers these for immediate or quick and easy delivery, if Jesus will only bow down to him, that is take them on his conditions and subject to his orders.

It seems to me that Satan was close to the truth when he said, "All these are mine." They were not his by right, but they seemed to be in fact. Satan knew more about the origin and purpose of Jesus than most men knew. He had the instinctive feeling the success of Jesus meant the end of his dominion. His best chance was to make a bargain with Him at the beginning. They could go into a joint arrangement, by which both could claim a share and exercise a hand in running the world. "We'll just go in together."

But everybody knows that where good and evil mix up one or the other must be recognized as head: "If thou wilt fall down and worship me." It was a time of real testing, a temptation to compromise, a short cut to success, the attainment of life's goal and ambition by accepting certain conditions of the devil. Jesus saw through it on the instant. Not everybody does, or if seeing through it is so quick to reject it.

The point every man has to decide when he starts out in life is will he seek the attainment of his life's ambition by faith in God or by the assistance of the devil. God made us with ambition. By the very nature of our being we were born to rule. God said, "Let us make man in our own image, after our likeness: and let them have dominion." And after He had made man, He said to him: "Be fruitful, multiply and have dominion." The desire to rule is a part of the nature of man made in the image of God. Without this we have lost much of His likeness in us. The man who does not desire to succeed is not much of a man. But a man is at the forks of the road when he listens to Satan saying, "Do what I tell you and you will be as God." We must settle it in our minds whether we are going to succeed in God's way and by His help; or whether we will try for success in the devil's way and by his aid.

This temptation will come to you before you are through school, when you are getting ready for examination, or standing examination. But surest of all it comes to every man when he starts out to attain the ambition of his life. The temptation to compromise with the devil, to take him in as a partner, to adopt his method, to employ his means to attain your end. There are people who have attained to eminence to a bad eminence by working hand in hand with the devil. There may be those whom the world has not counted a brilliant success who turned down the devil's offer and were faithful to their own ideals and the vision which God gave them. But in the end the dice are loaded against the man who seeks to attain success by the sacrifice of righteousness. Whether the world applauds a man as a success or pities him as a failure is less important than that he should have the witness

of God in his heart that he has done right. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous. That is the only final test of success.

## HATING WHAT GOD HATES

In the letter which John is told to send to the angel of the church at Ephesus, Rev. 2:1-7, the church is commended in these words, "But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate." The Lord seemed to be looking for something good he could say about the church. And those who are most like the Lord will do the same thing. The devil is the accuser of the brethren, Rev. 12:10, and a man who imitates him is in poor business. We must draw the line clearly between faithful reproof of sin and bitter criticism of wrong-doers. Just as we should draw the line between bestowing deserved praise and offering fulsome flattery.

We must get it clearly in our minds that there are some things which God hates, that his reaction to wrong doing is instantaneous, intuition-al and inevitable. God cannot be a holy God and remain indifferent to wrong doing. God's holiness which shines as a lustrous diamond on his throne, shines also as a sardius where it comes into contact with sinful men. The measure of ones love for good will be taken in his abhorrence of that which is evil. If any man remains indifferent to immoral conditions around him, it is because he has entirely lost, or never had any real love of righteousness in his heart. The exaltation of Jesus to the throne of universal dominion, according to Hebrews 1:9 is based on His love of righteousness and hatred of iniquity: "Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." If we are like Jesus, like God, we too will hate iniquity, hate what He hates.

The particular thing spoken of here in Rev. 2:6 that God hates and these people hate is "the works of the Nicolaitans." It is generally understood that these were people who had been led to accept a teaching and adopt a practice which were an entire perversion of the gospel. They were people who said if a man is saved by grace through faith and not by the way he lived, then it didn't make any difference how you lived: just go on and commit any sin you were inclined to; it was all taken care of by the substitutionary atonement, and your faith was accepted instead of righteousness. The glorious truth of salvation by grace was made to serve the basest passions of the flesh. Paul indignantly repels the accusation that he or his gospel is responsible for any such iniquity. See Romans 3:8. This church at Ephesus had no stomach for any such iniquitous perversion of the gospel. Like Paul they hated it as a slander. And this was all to their credit.

Now having said this there is something else which ought to be said: hatred of wrong or antagonism to error, while good and necessary, are not the highest and best exhibition of loyalty. They are at best only a second best evidence of devotion. It is easier for human beings to hate than it is to love; just as it is easier to walk down hill than up hill; easier to destroy than to build up. And remember that Paul said, "Love buildeth up." It is about the only thing that does. The man whose patriotism consists in hating foreigners is a poor patriot. The man whose religion is wholly taken up with correcting doctrinal errors, or even in trying to correct immoral conditions has only a negative Christianity. It is too much like the brick flicker of a flame before it goes out. It is not enough to be against something, we must stand and be willing to fight for something. The man whose whole religious interest is in finding fault with the way somebody else does it will do little or nothing to save the world or advance the kingdom of God.

Six hundred families in First Church, Shreveport, La., get the state paper, as it is included in the church budget.

## USE AND ABUSE OF A STIMULANT

This is not a dissertation on alcoholic stimulants, though they may serve to illustrate what we are talking about. It is not to deal with any physical stimulant, though these have their place in provoking to activity, anywhere from a hickory switch to nitroglycerine. We are talking now about stimulants to faith, and were led to this by reading the latter part of the fourth chapter of John.

There are three verses there which suggest this treatment. One is where the men of Sychar say to the Samaritan woman, "Now we believe, not because of thy speaking: for we have heard for ourselves and know that this is indeed the Saviour of the world." They were led to faith by the testimony of the woman, but they did not stop with that, they went on to personal investigation and personal experience.

Another verse is Jno. 4:45, "So when he came into Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast: for they also went unto the feast." Here there were two things which influenced them; one the working of miracles, the other the fact that they were done in Jerusalem where they made a very decided impression on the Pharisees and the multitudes who had come to the feast.

Another verse (4:48) is where Jesus says, and says it with a heavy heart, to the nobleman who asked him to heal his son: "Except ye see signs and wonders, ye will in no wise believe." These three passages indicate a condition which is fraught with possibilities of good or of harm. There are two stimulants to faith here which serve a good purpose in the beginning, or in an emergency, but which, unless they lead to something more become a menace to true religion.

The first of these is a faith which is merely provoked and sustained by the experience and testimony of others, with other individuals or others in mass. The Samaritans did not stop with a faith based on the testimony and experience of somebody else. They came out from the village to see for themselves. They asked Jesus to stay with them. He remained for two days and they were satisfied that He was the Savior of the world. And they didn't hesitate to say so. A fuse is a little powder which leads the way to a large deposit where the dynamite is stored. The testimony of some one else is the means of leading to personal faith, but it must not be substituted for it.

And in the case of the Galileans to whom Jesus returned after his sojourn in Judaea, they had witnessed the stir created in Jerusalem and Judaea. And while they had been skeptical of His claims while in Galilee, they were much impressed with what had happened in Judaea. And when He returned to Galilee, it is said they "received Him." That may mean much or little. It seems to mean here that they gave Him and His message more favorable consideration. If He had succeeded in some measure at least in Jerusalem, they would go with the crowd, and outwardly conform. There is a good deal of that sort of religion in the world, that merely accepts the existing order. There are those who belong to a state church and never actually kick out. There are those who are brought up to recognize religion, or Christianity as a settled order. But they have never personally experienced the saving and transforming power of the gospel. There are people who simply drifted into the churches. It is good to have an atmosphere favorable to the truth. But it does not take the place of being rooted and grounded in the truth. The religion of Jesus is not one that draws its strength from the atmosphere, "Except a grain of wheat fall into the ground and die it abideth alone."

Another case where there is danger of a stimulant to faith becoming a substitute for it is found in the case of the nobleman who wanted his son healed. His case was symptomatic of a general condition about him, and Jesus indicates this when he says, "Except ye (not thou) see signs and wonders, ye will in no wise believe."

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There is a double indictment here: the craving for the spectacular, and indifference to the Lord until we get into trouble. Jesus worked miracles for two reasons; one was to help those who were in distress, the other was to convince men of His divine commission. But there was always the danger that men should be drawn to Him because of His ability and his habit of working marvels. Miracles were intended to provoke faith, but the faith that ended in the acceptance of Him as a miracle worker had no moral or saving value. It must go further and accept His teaching as the standard of conduct and as the true revelation of the will of God. It must go further still and accept Him as what He claimed to be the Son of God and the Saviour of the world. Any stimulant to faith which stopped short of this was sure to end in disappointment and utter confusion. Jesus said that an evil and adulterous generation sought for a sign. To be absorbed in signs and not accept Him as authority for teaching and conduct is to substitute a stimulant for the bread of life.

And this nobleman who came to ask help for his son who was at the point of death was like many others today who pay no attention to the Lord until they get into trouble. What sort of neighbor is it who never pays you any attention until he wishes to ask a favor? If we are to measure men's religious interest today by the sort of prayers they pray, is it not mostly just asking for something? How small a part is taken up in thanksgiving, adoration, confession, praise! Would it not surprise you to hear somebody pray by pouring out his soul to God in telling Him how much he loves Him? Satan may still have some justification for asking the question, "Does Job serve God for naught?"

Jesus' reply to the nobleman was a rebuke, though couched in general terms and gentle speech: "Except ye see signs and wonders ye will in no wise believe." The suppliant didn't pay much attention to it, but urged, "Sir, come down ere my child die." Then Jesus descends to his plane and bids him go along and he will have what he asks. "If that is all you want, then take it and be gone." Jesus does the best He can for us. If we will not accept the best He will give us the second best.

But we must do this nobleman full justice. He believed the word of the Lord, and showed it by saying no more, but starting for home. And when he found the young man made well, and confirmed his faith by finding that the fever left him just at the time Jesus had spoken, "he himself believed and his whole house." In this case the stimulant to his faith had produced the desired results. He not only accepted the gift but he received the Giver. That is what blessings are for, that "the goodness of God may lead to repentance."

At the conclusion of a revival in Central Baptist Church, Decatur, Ala., the congregation of 1,500 sent a letter to President Roosevelt asking him to call off the dances to be held over the land to raise money for infantile paralysis victims, in view of the wide-spread suffering and disaster, and to ask the people to assemble for prayer and petition for forgiveness of sins. They said that more money could be raised and there would be no expense for orchestras and such like. This protest and petition resulted in cancellation of arrangements for the ball at Decatur.

The Relief and Annuity Board paid in benefits during 1936 (small cash withdrawals included) the sum of \$290,297.41. Of this sum \$205,355.25 was paid to members of the several annuity plans while \$84,942.16 went to Relief Beneficiaries. Included in the annuities are the Foreign Mission Board pensions amounting to \$22,039.50. The Board also paid on Gift Annuity Contracts of the Foreign Mission Board and its own the sum of \$42,175.17. This latter sum is not included in the above figures. The principal income of the Board was from the annuity earnings and dues and naturally the larger benefits went to those who participated in the annuity plans. The Board paid in Relief Benefits \$15,475.94 in excess of the gifts of churches and individuals.

In Russia religious freedom seems to mean that you are free to have and hold your religion, but not free to advocate it, propagate it or pass it on. That would suit some Americans we know.

Executive Committee of the Southern Baptist Convention reports total receipts for Southwide objects in January were \$233,778.59. Of this amount \$69,271.41 were for the Cooperative Program; \$147,192.59 for designated objects; and \$17,314.59 through the Hundred Thousand Club for Southwide debts. Mississippi sent a total of \$11,160.61; of which \$2,880.05 were for the Cooperative Program; \$7,484.92 for designated objects, and \$795.64 for the Hundred Thousand Club. The large proportion for designated objects, we suppose, was on account of the Lottie Moon offerings to foreign missions.

The daring of President Roosevelt has never been more in evidence than in his last recommendations to Congress about changes in the federal courts. All will sympathize with his desire to expedite the administration of justice, and it may be that in the lower courts more judges are needed, and it might be desirable to shift judges from one district to another where business is congested. But one fails to see how having fifteen judges in the U. S. supreme court would hurry a case along. There is quite a difference of opinion among members of the President's own political party as to the wisdom of this last suggestion. Many cannot escape the conviction that the purpose of it is to give the President control of the supreme court, power to bring its decisions into accord with his own economic views; that having subdued Congress to his will or brought them into line with his policies, it remains now only to do the same to the supreme court.

Nations have to be taught to walk in the ways of righteousness as well as individuals. Rulers have to be rebuked for their sins as well as the common man. Of nations as well as individuals it is true that pride goeth before destruction and a haughty spirit before a fall. Witness the experience of Nebuchadnezer. It may be that many rulers and nations today are riding for a fall. Our own nation, so blessed of God in the past, needs to be careful of its course and learn the lesson of humility. The calamities of drouth and flood and crashing markets and falling values ought to teach us something. To be stiff necked may bring only more fearful retribution. It may gratify our pride to say that we will repair all the damages of floods and build greater cities. But it might be better for us to listen to the rebuke of Isaiah to Israel when the people said, "The bricks are fallen down but we will build with hewn stone; the sycamores are cut down but we will change them into cedars," the prophet said, "The Syrians before and the Philistines behind . . . shall devour Israel with open mouth, for the people turned not to him that smiteth them, neither do they seek the Lord of hosts."

The income of The Relief and Annuity Board during 1936 was Five Hundred and Sixty-six Thousand, Seven Hundred and Twenty-five Dollars and Ninety-three Cents, (\$566,725.93). Of this sum Three Hundred and Eight Thousand plus (\$308,000.00) came from investment earnings and profits on securities sold. One Hundred and Eighty-eight Thousand plus (\$188,000.00), came principally from annuity contract dues, while SIXTY-NINE THOUSAND FOUR HUNDRED AND SIXTY-SIX DOLLARS AND TWENTY-TWO CENTS (\$69,466.22) were receipts from the States, including special gifts. This sum from the States all of which was for RELIEF (none for Annuities), is equivalent to less than \$1.00 each from seventy thousand (70,000) Southern Baptists out of a total of more than four million (4,000,000) Southern Baptists. How can our Baptist churches and their pastors let the matter of Ministerial Relief rest where it is? If they would take one "Fellowship Offering" each year in connection with the observance of the Lord's Supper a mighty change would be wrought in the ability of the Relief and Annuity Board to provide for our Southern Baptist aged ministers and widows.

## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### ASK THE PEOPLE—THEY'LL SUBSCRIBE OTHERS NEED TO KNOW THIS

"Your request for renewal received. I must not miss a single copy of your SPLENDID paper, and I tell many about the importance of taking our denominational paper. I can't do without mine. It gets better and better.

I am 83 years old.

Mrs. L. V. Nickols."

(Note—No Mississippi Baptist can get along as well without it. They just THINK they can. And many Mississippi Baptists under 83 years of age need to learn from Mrs. Nickols.)

### SEE PARENTHESIS FOR EXPLANATION

First Baptist Church, Philadelphia, has been blessed with a mid-winter revival spirit. Approximately fifteen persons were baptized Sunday night as the result of conversions for each of the last several Sundays. In addition others have been coming by letter. The Sunday school and B. T. U. are doubling all previous attendance and interest records and W. M. S. is mounting weekly over previous records. The spirit of fellowship has come to be remarkable.

(Philadelphia First Church sends the Record to EVERY resident family. Hence such a fine record as the above is to be expected. Anything else would be disappointing.)

### MACON

Flu, floods, clouds and rain all conspired to hold down the crowd on a recent visit to Macon but Pastor Pearson (in his tenth year) has a good grip on the work at Macon and an appreciative audience greeted us.

The folk at Macon believe in the Record and—Brother Pearson expects to have more than half the families subscribing in the very near future. And Pearson usually does what he plans to do.

We found Pastor and people working together in a fine way and heard many nice things about his work.

### A PLEA

Recently twice as many churches have voted to send the Record to every family as in any similar period. In every instance, they are well pleased.

Every church that did so last year felt well-paid for so doing.

Hence we are inviting, urging and pleading with Mississippi pastors to consider this matter. Fully fifty per cent of the Baptist pastors in Mississippi can lead their churches to do this IF THEY'LL TRY. And remember that in doing this you will be helping yourself, your church, your denomination and your Lord's work.

You can if—

### THANK YOU

Because it takes so much space we cannot longer publish names of new subscribers. However, we shall try to give the names of those sending in clubs of subscribers.

Rev. O. P. Moore, Florence; Mrs. Ernest Crumpton, Sturgis; Mrs. G. E. Osborn, Learned; Rev. W. S. Allen, Pass Christian; Mrs. Clarence Smith, Pontotoc; R. L. Browning, West; Rev. R. B. Patterson, Calhoun City; Rev. E. K. Cox, Gloster; Rev. I. F. Metts, Jackson; Mrs. E. C. Pitts, Brookhaven; Rev. R. A. Morris, Holly Springs; Miss Mae Harris, Pontotoc; Mrs. Carl Gentsch, Columbus.

A Youth Revival will be held in Calvary Church, Jackson, Feb. 14-19, conducted by Mississippi College students. It is sponsored by all the Baptist young people's organizations in Jackson, who invite the young people of the entire association to participate.



## TITHING—THE OTHER SIDE

R. K. Maiden

Some among us, I suspect, would be slow, if not entirely unwilling, to admit that the tithing question has two sides. Careful search may bring to view "the other side."

For a year or so there has been much in our papers about tithing. About all, if not quite all, we have read has been written by pro-tithers, those who practice tithing and are zealous in promoting the tithing cause, claiming it to be "God's Plan," and the only solution for the financial problems in Kingdom enterprises. In other words, the discussions, so far, have been all on one side.

## Tentative Tithing

The recently revived interest in tithing has been in the nature of a "try-out," an experiment. Implicit in the "three months trial" is the element of doubt. If there be no doubt, why put the procedure on an experimental basis? Doesn't it amount to this: "God has promised that He will open the windows of heaven and pour us out a great blessing if we will bring all the tithes into the storehouse. We greatly desire prosperity, temporal and spiritual. Therefore, we are going to tithe three months and find out whether or not God means what He says, whether or not He will keep His promise. If at the end of three months we have not been showered with a superabundance ("a blessing that there shall not be room enough to receive it") of blessings, we will discontinue our tithing.

Doesn't such procedure on the part of God's people strike a thinking, reverent mind as strange? As if God's promises and commands were to be subjected to experimental tests by His people before being fully believed and obeyed. From my many years of study of the Scriptures, I do not understand that the highest motive for serving God is the promise and expectation of reward,—reward, especially, in the form of material prosperity.

It occurs to me that the consistent tither should say: "I believe that tithing is God's plan for financing His Kingdom in this world. I believe that God enjoins upon me as a solemn duty to devote a tenth of my income to His cause. So I tithe in obedience to a divine requirement, with no consideration of rewards. I would evince a distrust of God if I should require of Him proof that He would reward me, before committing myself in full obedience to His requirements."

The point I would press home is this: In obeying and serving God, let the reward incentive be transcended by the gratitude—love motive. When all was gone, wealth, children, health; in deep poverty and sore affliction, Job said: "Though He slay me, yet will I serve Him."

## First Mention of Tithing

In Gen. 14:20, it is recited that Abraham, after receiving Melchizedek's blessing, gave him "tithes of all." One translation, the "American," says "a portion." It was a "tenth," or "portion" of what he had brought back from the slaughter of the Kings—the spoils. Does it not appear a fearful stretch and strain of logic to deduce from this the inference that tithing is "God's Plan" in this new gospel dispensation? The line of connection, based on this inference, is too vague and tenuous to bind the two together. To say "Abraham paid tithes to Melchizedek, therefore, Christians should tithe," is poor logic and misuse of scripture—too large a conclusion from a too small induction of facts.

The last verse of the last chapter of Leviticus: "These were the commands which the Lord gave Moses for the Israelites at Mount Sinai." This gives the beginning of tithing as one of the laws of Moses, the beginning as a divine requirement, so far as anyone knows. The tithing law was binding on the Jewish nation—binding on its people who lived in the old law dispensation.

Malachi 3:8-10, is more often quoted and urged in favor of tithing as a Christian obligation than any other portion of scripture. Through Malachi, God is reproaching rebellious, backsliding Israel for their sins, one of which was their failure to tithe. They are promised great bless-

ings on condition they resume their tithing. They were violators of a law—the law of God. They were Jews, and bound by law to tithe. All efforts to prove that what was binding on the Jewish nation during that law dispensation, is binding on Christians in this new, gospel dispensation, must prove abortive.

Surely, if it had been the divine plan to carry the tithing plan over into the Christian dispensation and make it a binding obligation on Christians, the New Testament, the Christian's guide, would make plain the obligation, but it is conspicuously silent. Again, if tithing and God's blessings on tithers, according to Malachi, are to be transferred to the Christian dispensation, then God's curse on non-tithers must, likewise, be brought over. In Mal. 3:8-10 are God's promised blessings on tithers, and His curse on non-tithers. Who will be so rash as to claim that Christians who do not tithe are "cursed with the curse"? It is simply impossible to get out of this Scripture God's blessings on tithers without getting God's curse on non-tithers. This would seem to be *prima facie* evidence that tithing was never intended to be a binding obligation on Christians.

Eliminate all the deductions made by proponents of tithing, based on inference and assumption, and little ground is left on which to establish the tithing claim.

## New Testament and Tithing

"The New Testament is the law of Christianity; the New Testament is all the law of Christianity; all of the New Testament is the law of Christianity." Dr. B. H. Carroll.

If there be any law making it obligatory on Christians to tithe, that law is in the New Testament; but, if there, I have failed to find it, though I have searched diligently for it with an open mind. Nor, have I been able to find any example, any indication that the apostolic churches practiced tithing.

## Jesus and Tithing

Our Savior had very little to say about tithing. Strange, if it were to be carried over into and through the gospel dispensation, that he did not say more. In Matt. 23:23; Luke 11:42, and 18:12, He mentions tithing incidentally. Matt. 23:23 and Luke 11:42 are substantially the same. To whom was Jesus speaking? His disciples? No, he was reproaching the Pharisees for their scrupulous observance of minor duties and omitting the performance of major duties. Of course, he would put His seal of approval on their tithing. They were Jews living under the Mosaic law. In his commentary on Matthew, Dr. Broadus, in his exposition of Matt. 23:23, says: "The law required the Israelites to pay tithes of agricultural products, including fruits, etc." In his study of this verse, so strongly stressed by tithing advocates, Dr. Broadus fails to find any support for the contention that Jesus gave His indorsement to the practice of tithing, of Christians; failed to find so much as a hint that in this dispensation of Grace the tithing law is a scriptural requirement. To get out of Matt. 23:23 divine authority for tithing by those not under the law but under Grace, one must first read it in. One not already committed to the tithing doctrine, would find scant support for tithing as a Christian obligation. I am more and more surprised, as I read from time to time, the claim that Jesus indorsed tithing as a Christian obligation. It is not so written. True, He did not condemn it, but He simply did not commend it as "God's Plan" for financing Kingdom interests. It is a fanciful and forced construction of His words that pledges Him to this "Plan."

## Hebrews 7:1-12

This Scripture is cited frequently, drawn from heavily, and depended on largely to support the contention that tithing is taught in the New Testament as certainly and perpetually binding on Christians. In this chapter the inspired writer has just one concern, that of establishing in the minds of wavering Hebrew Christians the superiority of the priesthood of Christ; how, as High Priest, His priesthood superceded and transcended, not only the Levitical priesthood, but that also of Melchizedek. The mention of

tithing is purely incidental. Abraham gives a tenth of the spoils of war to Melchizedek, who was a type of Christ. "Therefore," says the tithing advocates, "Christian people should give a tenth to Christ, the antitype." Isn't there too much assumed here? Is the deduction valid? Inferences do not rise to the level of proofs.

## Silence of Acts and Epistles

I think of this silence as tremendously significant. A new era had dawned. A new dispensation had been ushered in. Far and near the gospel was being preached. Churches were multiplying. Orally and through letters, churches were being instructed relative to organization and plans of procedure. The doctrine of stewardship was being preached and practiced. But, in and through it all, not a word about tithing. Luke, Paul, Peter, James and John knew all about tithing under the ceremonial law, but not a word from them indicating that tithing was to be practiced as a Christian obligation. This revealing silence cannot be accounted for by the assumption that the tithing obligation was taken for granted. The converts and churches were, mainly, among the Gentiles, who knew nothing about tithing. If they were to take up tithing, it would have been necessary for them to be informed about it, and instructed in this important duty. Paul had more to do with founding and instructing those early churches than anyone else. In both his visits and letters he gave instructions in practical matters, concerning finances, especially, but never a word about tithing. If tithing had been "God's Plan" for His people in the new, Holy Spirit-grace-gospel dispensation, could Paul have been ignorant of it? Knowing it, can he be thought of as deliberately ignoring it? Unthinkable!

## Paul, However, Has A Financial Plan

And it is God's plan we know, because set forth and sponsored by an inspired apostle. For the substance and details of this New Testament plan, the reader is cited to I Cor. 16:1-2; II Cor. chapters 8 and 9. (Too much to reproduce here.) "First day of the week let each one of you lay by in store (not a tithe nor any definite amount) as he may prosper." Giving is purely voluntary, freely, cheerfully, in obedience to a spontaneous impulse, from a gratitude-love motive. No external pressure. No ulterior motive. Sacrificial spirit. "As he purposeth in his heart." No rigid rule—no law but the law of love. God rests His cause in the world on this voluntary gratitude-love motive in the hearts of the twice born. The moral imperative of the Christian conscience is a large, vital and dependable asset in Kingdom building.

(Continued next week)

—BR—

## "BORN OF WATER"

(Continued from page 3)

this question: Figuratively speaking can the birth of a baby be called a water birth? His quick reply was: "There is no figure about it. The birth of a baby is literally and truly a water birth." He then proceeded to tell me why a natural birth is truly and literally a water birth.

I do not remember whether or not I told the good old country doctor why I asked the question but I do know that from that good hour I have had no more doubt about what Jesus meant by "born of water" than I have about what He meant by "born of the Spirit."

Unquestionably Jesus taught Nicodemus that a man must be born twice to enter the kingdom of God. He must first be born of the flesh, but the flesh birth gets him nowhere but into the realm of the flesh. If he ever expects to pass from the realm of the flesh into the realm of the spirit he must experience a second birth and the second birth must be a birth of the spirit.

If he ever expects to rise from the lower to the higher, from the earthly to the heavenly, from the fleshly to the spiritually, he must be born from above. He can not pull himself up by the strap of his boots.

The flesh can produce flesh only. By the water birth we come into the world. By the spirit birth we enter the kingdom of God.

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## ARMISTICE DAY

By Park H. Anderson

Today is November the 11th. Eighteen years ago today the guns on the Western Front became silent, ending the most destructive and useless war of all history. The young men and women of even our present generation will never realize the awfulness of that conflict, which caused the death of some fifty million people, brought the world almost to the point of financial bankruptcy, laid the foundation for political revolution in almost every land, and shook to pieces the whole moral fabric of human society. It is not my purpose, however, to bring to your minds now the tragic scenes of that conflict, nor to point out the fruits that have grown from it. But for the warning contained in these, it would be far better if they could be forever blotted from the pages of history and from the tenacious minds of men. I am asking you to look at the Great War today from one viewpoint only.

## The Miscalculations of the German High Command

There are times when, and circumstances under which, miscalculations are not costly. The Chinese tell the interesting story of a young lady who was to be married. For several days preceding the wedding, following the customs of her people, this young woman put in the time wailing. After the wedding, however, she found that she had a nice husband, that they were congenial, and that she was happy. So one day, perhaps in an unguarded moment, she confided to her husband that if she had known how nice he was, she would not have wailed. There are miscalculations which are not followed by serious consequences. But this was not true of the miscalculations of the German High Command. If those in authority in Germany could have seen in advance the course the war would take, and the outcome, they would have found another way out of their embarrassment. It was their miscalculations on a number of important points which encouraged the German High Command to take up arms, and which ultimately meant their defeat on the fields of battle.

I. The German High Command calculated that Belgium would not resist the German army in its march toward Paris. Assuming that Belgium would submit, allowing the German army to march across her territory, the German army expected to be in Paris before France could get ready to fight. Belgium was really a buffer state between France and Germany. Germany fully recognized this fact, and, with her eyes open, had signed a treaty with France and Britain to respect the sovereignty of the Belgian State. But Germany knew, too, that the Belgian army was weak, and could hope to suffer only a crushing defeat, if she dared to resist the German military forces. So the German High Command calculated on a non-resistance policy on the part of Belgium, and therefore a swift march of her own forces against France. This was a miscalculation, and a serious one. Belgium resisted, to the full limit of her military strength. Ultimately Belgium lost, and the whole state, with the exception of one small corner, came under the crushing power of the German army. But she resisted long enough, holding the German army in check, until France and Britain could begin to get ready to fight. That heroic stand of the Belgian army was one of the outstanding feats of the war; and there is much to be said for the contention that Belgium really won the war.

II. The German High Command calculated that Great Britain would not go to war merely to defend Belgian sovereignty and neutrality. There was some logic on the side of Germany's viewpoint. Great Britain had an army of only four hundred thousand men, and not well equipped. When the crisis in Europe appeared, Great Britain was threatened with civil war over the long-standing and troublesome Irish question. Germany felt sure that Great Britain would find a way to evade the responsibility of her treaty to defend Belgian sovereignty. This, too, was a costly miscalculation. Great Britain had vast-

ly more at stake than the preservation of the sovereign state of Belgium. Belgium was a buffer state also between Great Britain and Germany. Great Britain's own sovereignty was at stake. She had signed the treaty with Germany and France making Belgium a buffer state, in order to protect her own sovereign state. The fact of her small army of only four thousand men, which Germany dubbed "That contemptible army," made it all the more necessary to have Belgium as a buffer state. So Great Britain fought. Her great fleet commanded the seas, she enlisted and trained four million men for the battlefield, and threw her whole financial resources into the war. There is much to be said for the contention that Britain won the war.

III. The German High Command calculated that Russia could not fight, and would constitute no problem for the Central Powers. Russia had the largest army in Europe; but it was neither well trained nor well equipped. Germany knew that her own army was by all odds the best trained and equipped army in the world, and it numbered four million men. Germany, therefore, massed her army on the western front, aiming to strike a quick death blow at the heart of France, practically ignoring Russia. This was another miscalculation. Russia fought, and much harder than Germany calculated. Just when the German march on Paris was being pushed at high speed, a great Russian army attacked Germany on the eastern front. Germany was compelled to withdraw large forces from the western front, to meet that challenge from Russia. The Russian army was no match for the Germans. It was defeated, pushed back, captured; but meantime France and Britain were given further opportunity to get ready to continue the war. For three and a half years Russia continued to harass Germany on the east, and was crushed only after victory on the western front was assured for the Allies. There is much to be said for the contention that Russia won the war.

IV. The German High Command calculated that Italy would join the Central Powers against the Allies. Italy and France were not friends, a fact well known to Germany. Italy was not able, alone, to make any demands upon France. But Germany calculated that with the assured help of that strong coalition, the Central Powers, Italy would be glad to join in a war against France. Based upon this unfriendly situation between Italy and France, Italy had already entered into an understanding for mutual defense with Germany. Logic, was, therefore, on the side of the German hope. This, however, was another serious miscalculation. Italy joined the Allies. Italy hated France, but feared Britain. The British fleet, which, with the aid of the French, was in command of the Mediterranean Sea, could have blown Italy off the map. Fear makes strange bedfellows in international affairs. Italy, instead of fighting France, became her ally. An Italian army of hundreds of thousands, equipped, trained and financed largely by the Allies, brought great disappointment to the Central Powers. There is a good deal to be said for the contention that Italy won the war.

V. The German High Command calculated that Japan, for purely political reasons would join the Central Powers. The largest western investor in China, and Japan's strongest competitor for Chinese markets, was Great Britain. Hong Kong and Singapore as British possessions, and as strong military bases, were a constant irritation to Japan. A crushing defeat of the Allies in a European war would break British power in the Far East, even shaking her dominion in India. Then, again, Germany could offer real inducement to Japan, in order to draw the attention of the United States to the Far East rather than to Europe. Thus Germany calculated, and every possible effort was made to turn Japan against the Allies. And again Germany miscalculated. Japan was vitally interested in North China, and the German stronghold in Tsing Tao, and in the Shantung Province, was her closest opportunity. So Japan joined the Allies, took Tsing Tao away from the Germans,

and undertook to make sure her strangle hold upon China in the North. In this decision she has had occasion for serious regret since the war; but during the war she gave great assistance to the Allies. Perhaps it may also be justly said that Japan won the war.

VI. The German High Command calculated that the Mohammedans in the British Empire could be stirred up to a holy war against Great Britain, thereby neutralizing the power of Great Britain in a European war. Such a holy war would involve India, the Straights Settlement, Egypt, and other parts of North Africa, with perhaps two hundred million Mohammedans. Such a holy war, could it have been engineered, would have been a serious blow to Britain's power; but it turned out to be another miscalculation. At that time the Sultan of Turkey, with his harem in Constantinople, was looked upon as the nominal head of the Mohammedan faith. Under orders from the Central Powers the Sultan sent out a call to the Mohammedans of the whole world to join in a holy war against Great Britain, but the cracker did not go off. The Mohammedans outside of Turkey no more recognized this call of the Sultan, than Baptists would have recognized such a call issued by the Pope of Rome. There was no holy war. The Mohammedans of the British Empire fought rather with the Allies, so that Britain's authority over the Mohammedan world was increased as a result of the war. Perhaps it ought to be said that the Mohammedans won the war.

VII. The German High Command calculated that the United States Government could be of no military services to the Allies. Their reasoning is worth considering. They said, first, that America was a democracy, and that a democracy could not mobilize for war. They said, second, that America was separated from the Allies by three thousand miles of water, and that Americans could not become interested in the affairs of the Allies, to the point of becoming mixed up in a European war. They said, third, that if America undertook to send an army to Europe, they could never land, because of German submarines. So they calculated that America could give no military aid to the Allies. This was another miscalculation. America declared war on Germany by a practically unanimous vote of both houses of congress, and, in one day, mobilized ten million men for the service of the war. America succeeded, without loss through submarine warfare, in sending two million soldiers to France, with sufficient supplies for their military campaign. And it was largely through American naval tactics that German submarines were driven from the seas. Not only so, but American money kept the soldiers of the Allies fighting during the last year of the war. The contention is therefore more than justified that America won the war.

VIII. The German High Command calculated that God would be on the side of the German army. The Kaiser had talked much about "Me and God," as if God would feel honored to give the Kaiser his full support. Since the days of Wellington there had been an idea in the minds of the war lords of Europe that God always fought on the side of the big battalions. There was an idea prevailing in Germany that might was right, and that the state could do no wrong. Under such a delusion Germany had prepared the greatest fighting machine in the world's history, and her warlords counted upon God's support. Another miscalculation. The Central powers could conquer Belgium, compel smaller European powers to bow under their yoke, bleed France white, throw the civilized world into strife and bloodshed; but they could not control God. With God right was right, and ruthless might was wrong; and in the end the German High Command had to bow in defeat. It was not the defeat of God, but of military might and power. The Psalmist said: "Jehovah sat as king above the floods; Jehovah is king for ever and ever." Jehovah sat as king over the battle fields of France, saw German arms defeated, and the boasting Kaiser fleeing into exile.

(Continued on page 8)



# Mississippi Woman's Missionary Union

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Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

## HOME MISSION WEEK OF PRAYER March 1-5

The literature for the observance of the Home Mission Week of Prayer has been mailed to the organizations. Also the free copy of the book, Follow Me, has been mailed to the presidents and Y. W. A. counselors. We are sure you understand that this is to be studied before the week. We are publishing a list of leaflets to be ordered from Birmingham.

### Leaflet Helps for Home Mission Week of Prayer—March 1-5, 1937

Leaflets for Woman's Missionary Society—	
Monday—A Religion of Power.....	2c
Tuesday—Dreams .....	3c
Wed.—The Place of Prayer in Evangelism..	3c
Thurs.—From Mother's Club to W. M. S....	3c
Friday—The 23rd Psalm in Indian Sign Language .....	2c
Leaflets for Young People—	
For Young Woman's Auxiliary	
Outgoing Missionaries .....	2c
For Girls' Auxiliary	
The Woman Who Knew What She Wanted .....	3c
For Royal Ambassador Chapter	
Peter Pole .....	2c
For Sunbeam Band	
Flying Cloud .....	2c
Please order early and send remittance with order to	

W. M. U. LITERATURE DEPT.  
1111 Comer Bldg., Birmingham, Ala.

### ROYAL SERVICE

We are sorry to announce that Mississippi failed to meet her quota of Royal Service subscriptions in 1936. Our quota for 1937 is 4,450. This is a small number compared with the number of women in the missionary societies. We NEED ROYAL SERVICE if we hope to get the full benefit of the missionary information our Union offers.

### "YOUR BOUNTY"

More than once Paul uses the soul-searching expression—"your bounty"—in telling the Corinthian Christians how he is depending upon them to give generously as did the Macedonians in behalf of "the poor saints at Jerusalem." You will also recall his description of Macedonian generosity which he says was by "the grace of God," some of his expressions being: "The abundance of their joy and their deep poverty abounded unto the riches of their liberality . . . they gave of their own accord . . . this grace and the fellowship in the ministering . . . as ye abound in everything, in faith and utterance and knowledge and in all earnestness and in your love to us, see that ye abound in this grace also . . . your abundance being a supply at this present time . . . the proof of your love . . . not grudgingly . . . God loveth a cheerful giver."

You will also recall the fact that, during and immediately following the "War Between the States," Baptists in the so-called "border states" rallied in an exceptionally generous manner to the support of denominational work at home and abroad; in fact, it has been often said in deepest gratitude that they thus saved in their generation the causes which were then jeopardized, though Baptists all over the war-torn South no doubt gave generously out of "their deep poverty."

And now another terrific tragedy has befallen the South, including the "border states," the menace this time being the worst flood in

the history of our nation. At least seven states of the Southern Baptist Convention are in the flood area. Limitless is our sympathy for them as they seek to rehabilitate their communities and farm lands. Gigantic will be their task in behalf of their own churches, but it is readily believed that they will loyally support the denominational causes even as did the war-impooverished Baptists of the sixties. Thus the question is not: "Will Baptists in the flooded area do their best for all denominational causes but will Baptists in the non-flooded sections give with statesman-like generosity and with Christian devotion as did our forefathers in the border states during the War Between the States?"

More specific is the question now confronting Woman's Missionary Union: "Will W. M. U. women and young people in the non-flooded area give just as generously and just as devotedly as they possibly can give to the Annie W. Armstrong Offering for Home Missions, so that the goal of \$107,000 will be reached even as was so confidently anticipated before the awful floods commenced in January?" Confident are we that W. M. U. members in each of the stricken communities will loyally and lovingly give to this March Week of Prayer offering but it is natural to fear that they will find it exceedingly hard to reach their goals for it. In deepest sympathy will not we in the non-flooded sections begin right now to pray and plan and pay so that what we thus give to the Annie W. Armstrong Offering will abundantly supply a possible lack somewhere else? On the reaching of the \$107,000 goal depends almost wholly the work for another year of the Home Mission Board in the entire South, Cuba and Panama. Never before has the March Week of Prayer Offering for this work been preceded by such physical handicaps, but our watchword girds us to rally immediately to meet the emergency, for it will be done "not by might nor by power but by my Spirit, saith the Lord of Hosts!"—Kathleen Mallory.

### Y. W. A. TOPICS FOR 1937

General Missionary Topics are starred; if your Y. W. A. does not meet four times, always choose the starred topics.

#### JANUARY—

- A New Beginning
- \*Gifts from Our Ancestors
- Forecasts for 1937
- Debts and Duties

#### FEBRUARY—

- \*From One Family to All Nations
- Y. W. A. Focus Week
- \*Returning to the Promised Land

#### MARCH—

- \*Land of Guitars and Romance
- Home Mission Week of Prayer
- \*Patterns in Spanish Shawls
- New Day and New Life

#### APRIL—

- \*Different French Styles
- Looking Toward Y. W. A. Camp
- \*In the Land of Evangeline
- Summer Prospects

#### MAY—

- Characteristics of Real Queens
- \*Travel on the Continent
- G. A. Focus Week
- \*There Stood a Man of Macedonia

#### JUNE—

- \*Italy—Yesterday and Today
- "So Far, So Good" on the Standard
- \*Does the Spirit of Columbus Still Live?
- Commencement—or What?

#### JULY—

- "Three Cheers for the Red, White and Blue"
- \*God's Harmony with Black and White
- \*A Dark Subject

#### AUGUST—

- \*"100% Americans"
- Sunbeam Band Focus Week
- \*From Wigwams and Warpaths to What?

#### SEPTEMBER—

- \*The Land of Fans and Flowers, Kites and Kimonos
- Enrolling the Miss in Missions
- \*Japan—The Question Mark
- "From My Window I Can See"

#### OCTOBER—

- \*The Old and New in China
- Studies in Stewardship
- \*What Kind of Light in China?
- High Goals and Victories

#### NOVEMBER—

- \*Syrian and Armenian
- R. A. Focus Week
- \*Some Things the Lottie Moon Christmas Offering Has Done
- Thanksgiving—Unfailing Harvests

#### DECEMBER—

- Week of Prayer for Foreign Missions
- \*Good Tidings . . . to All People
- Stars and Stables

## ARMISTICE DAY

(Continued from page 7)

To miscalculate on any one of these eight points would have been serious enough. But to miscalculate on all eight of them was enough to break the back of any war machine. These calculations of the German High Command were based upon cold logic and careful reasoning. Before the war German thoroughness was recognized by all the nations of the earth. And when the war came on, the nations of the earth knew that Germany had made every possible preparation. But logic, human reasoning, human wisdom break down, when God and the right are misunderstood. So in the light of her miscalculations, it is perhaps right to say that Germany won the war for the Allies. Let us learn the lesson that right often has to suffer, but that God is on its side.

During the war someone painted a picture of the German Kaiser, dressed in his military uniform, wearing his helmet, with his sword hanging to his side, standing with King Albert, of Belgium. The haughty Kaiser said: "Now, Albert, you see what you have done. Through your stupidity you have lost all." But King Albert, standing six feet three, and with all the dignity of a king, replied: "I still have my soul." When the war was over the man with a soul went back to his throne, while the haughty Kaiser went into exile, from which he has not returned. If men everywhere could learn to possess their own souls; to love their neighbor, rather than hate them; to follow, in sacrifice and service, the Man of Galilee and Calvary, wars would be no more.

Missionary John Lake has been seriously ill and temporarily laid off from his work, but is said now to be recuperating at 715 Eighth St., N. W., Washington, D. C.

The University of Virginia has resigned from the Southern Athletic Conference and will manage its own athletics, barring professionalism and requiring every player to be a bona fide student, with no preferences shown him.

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# The Baptist Record

## Mississippi Baptist Convention Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor  
A. L. GOODRICH, Cir. Manager

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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## EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

### A BAD SITUATION

In his talk to the grand jury at Philadelphia last week, Judge Anderson said some things that revealed a bad situation in our good state of Mississippi. Among other things he said: "Last year there were 392 killed by automobiles in Mississippi. Only one state in the union had more deaths from this cause. Dr. Whitfield says that more than half of these were caused by intoxicating drinks." This is an alarming situation. It is getting to be dangerous to get out on the highways, either on foot or in an automobile. Something should be done about it.

Judge Anderson further stated: "There were 575 homicides in Mississippi last year. More were killed in our state than in 16 other states in the union. One county in this state had more homicides than were committed in three large states of the union. Gambling and liquor caused more than half of these." Our state is one of the most criminal in the union according to reports. He took his figures from the report of the State Board of Health, so it must be true.

This is alarming. There must be, there is, a cause for this condition. The lax enforcement of the laws is one of the contributing causes. Our law enforcement officers in many instances just will not enforce the laws. Another cause is the failure to punish these criminals. If convicted the court often finds some loop-hole by which the verdict is set aside. If the court affirms the governor paroles, pardons or otherwise nullifies the verdict. We may expect conditions to grow worse still. Liquor and gambling cause a large per cent of these killings. Why are these tolerated?

Rev. D. A. McCall, of Philadelphia, left last week for a trip around the world. He will be away for more than three months. He has arranged for a program of work for his church while away. May his trip be a pleasant and profitable one.

The next monthly meeting of the

Neshoba County Baptist Association will be held at Neshoba Baptist Church on Friday, Feb. 12th, 10:00 a. m. Good program is announced.

Down at Richton is located the Emory Rescue Mission for women. It is not a denominational institution but depends on free-will offerings. It is a worthy institution and needs your help.

Over in Neshoba County lives brother Babe Martin. He is 91 years old. Last year he followed a mule and made a good crop. Perhaps a clear conscience and right living had much to do with his longevity and strength. Many years to him yet.

Rev. Rufus W. Langham lives at Louin, Miss. Last week he visited his sister near Union. He is one of our strong preachers.

While in Newton recently I met brother Eugene Sansing. His health has been very poor for some years, but he still loves the Lord and longs to be busy for him. He began working for his Lord when 19; baptized by Rev. N. L. Clarke, and has been very busy for him until disabled by disease. Blessings on him and his.

Spent a few hours in Newton last week. The church there has not secured a pastor yet to succeed Rev. Z. C. Holland. Met a number of old friends while there, among them Tracey Gallaspy, W. L. McMullan, "Shorty" Smith, J. M. Wells, Marion Tillman, Judge Anderson, G. H. Banks, and many others. They looked natural, but some older—but they would not confess it.

Yalobusha County is getting a petition asking for an election on the sale of beer and wine. Pray for us that this curse may be removed from our county.

More than 60 years ago the Union Baptist Church, Union, Miss., was organized with 15 members. Deacon Willie R. Moore is one of the few charter members still living. Brother Moore was elected superintendent of Union Church Sunday school at its organization and served in that capacity for more than fifty years. He recently resigned. Much growth occurred during his half century of leadership. He is still active and interested.

Experience teaches us the truthfulness of the Bible when it says, that man is "fearfully and wonderfully made." As a usual thing those among us who are most capable and best prepared are those who are hardest to get to do the work assigned. Our best singers hold back, our best qualified teachers make excuse, our qualified ones are found refusing or complaining if called upon. We find that this is more nearly always true when it comes to the work of the church than in any other line of work. We wonder why?

"I shall be everlastingly indebted to you, old man, if you'll lend me a sovereign."

"Yes, I know. That's the trouble."

European Missions in Texas: This is certainly an interesting book on our immigrant question and should be a contributing factor in developing an interest on missions.—J. E. Byrd.

## WORKING IN COUNTRY CHURCHES

On arriving in Mississippi to hold some meetings a few years ago, one of my first clear cut impressions of Mississippi Baptists was that "They were many but not much." I attended a few associations and heard reports read from churches with from 200 to 600 members. One 600 member church had contributed less than \$200.00 to all purposes. One member of that church boasts of having made over 100 bales of cotton in 1936. According to the report of that church, it still gave less than \$200.00 for all purposes.

There is a reason for every condition that exists. My deep conviction is that short-sighted, pussy-footing preachers who are afraid to "Reprove and rebuke with all long suffering and doctrine" are largely responsible for some of our deplorable conditions. Many of our big, rich country churches are doing nothing for our mission causes. I know they could be led to do something if the pastor would lay it on their hearts.

I am pastoring three good country churches and one village church. I am ashamed of some of our records. Any one of them could be a full-time church and give one-half its income to the Cooperative Program if the members would only do their duty. Each of my country churches gives 20% to the program. Two of them just started that this year.

I thought our schedule might be interesting to some:

I preach in all four of my churches two Sundays in each month, and I preach in three of them the other two Sundays. I preach Saturday at conference at one of them. I give each of them one week-night service each week in which we study the Bible. That makes eight regular services each month for three of them and seven services each month for the other one.

Then we are having a big all-day fifth Sunday meeting once a year in each church. We invite neighbor pastors in and discuss questions that are confronting us hoping in a "multitude of counsellors" we may secure wisdom in their solution.

I average driving my car 1,500 miles per month. I have a good trailer in which I haul wood, corn, potatoes, pigs, pork, syrup, pumpkins and peanuts. I enjoy certain kinds of human misery, so I am happy in my work.

I like the Record and push it gently.

W. B. Phipps

McCall Creek, Miss.

Doggist: "Have you got something that will cure the fleas on my terrier?"

Pillroller: "I don't know, sir. What's the matter with the fleas?"—Ex.

**Eczema Resinol** quickly stops the itching and aids healing. Doctors *torture* and use it widely. **Relieved**. GET A JAR TODAY

## S. S. ATTENDANCE FEB. 7TH

Jackson, First Church	978
Jackson, Calvary Church	978
Jackson, Grif. Mem. Church	605
Jackson, Davis Mem. Church	179
Jackson, Parkway Church	200
Jackson, Northside Church	110
Clinton Baptist Church	364
Laurel, First Church	501
Laurel, West Laurel Church	464
Laurel, 2nd Ave. Church	286
Laurel, Wausau Church	36

## B. T. U. ATTENDANCE FEB. 7th

Jackson, First Church	152
Jackson, Calvary Church	184
Jackson, Grif. Mem. Church	264
Jackson, Davis Mem. Church	83
Jackson, Parkway Church	50
Jackson, Northside Church	40
Laurel, West Laurel Church	184
Laurel, Wausau Church	27

A colored man got his nerve together and took a flight in an airplane. As he climbed out of the ship on its return to the field, he said to the pilot:

"Suh, Ah has to thank you fo' both them rides."

"What are you talking about?" said the pilot. "You only had one."

"No, suh," returned the passenger, "Ah done had two—mah first an' mah last!"—Ex.

SUBSCRIBE TO THE BAPTIST RECORD, \$1.50 PER YEAR.

## THROAT SORE with COLD ?



### Quick !

Gargle with Genuine Bayer Aspirin

For the most amazing relief from sore throat due to colds, do this: Crush and dissolve three genuine Bayer Aspirin tablets in 1/2 glass of water. Then gargle with this, holding the head well back. This puts the soothing analgesic medicine of genuine Bayer Aspirin in direct contact with the sore, irritated membranes of your throat. Thus rawness and pain are eased almost instantly and you have wonderful comfort. You'll say it's the most marvelous way to relieve a sore throat you ever found. And your doctor, we are sure, will approve it. Get the real BAYER Aspirin at your druggist's by asking for it by its full name — not by the name "aspirin" alone.



15¢ FOR A DOZEN  
2 FULL DOZEN FOR 25¢  
Virtually 1c a Tablet



## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

Lesson for February 14  
SHEPHERD AND SHEEP  
John 10:1-18, 26-30

The discourse which now invites our attention follows and continues the conversation which arose out of the healing of the blind beggar. Jesus has pointed out to the Pharisees that they are afflicted with a more deplorable blindness than that which afflicted the beggar born blind. He now proceeds to contrast their harsh treatment of the erstwhile beggar with His own kind treatment of the man as evidence of the falsity of their claim to religious leadership and the legitimacy of His own. The Jews had cast the man who had been blind out of the synagogue, depriving him of the only religious services he had ever known, because he had presumed to think for himself, and acknowledge as the Christ one regarding whom they had decided that if anyone acknowledged Him he should be excommunicated and banished from the synagogue. Of course the poor man would feel that this was a steep price to pay for his eyesight. Brought up as he had been, he could but feel that this act upon the part of the religious teachers of his people cut him off from fellowship with all good men and from the sources of a hopeful and godly life.

In pity for this poor sheep, and in indignation at those who thus assumed authority to drive him away from religious privileges, Jesus explicitly declares, "I am the door." The emphasis, I think, is on the I. Not the bigoted, prejudiced Pharisees, but "I." "Whom I admit, no one can cast out. Whom I retain, no one can banish. Whoso cometh by Me, walketh in the one and only and sure way." Not by the word of men who presume to tyrannize the flock in service of their own selfish ends are men either admitted or debarred from the sources of spiritual life and fellowship with the good.

### I. The Shepherd.

1. "He . . . entereth in by the door."

What is the door? In this first parable, (Vv. 1-6), the door, I think, is the sum of the Old Testament prophecies concerning the coming One. Note with what particularity the prophets foretold His coming, descending even to the naming of the place of His birth, giving the manner of His life, and of His death and burial. Finally He came who fitted the prophetic picture, passed every prophetic test, measured fully up to the completeness of the Messianic standard, and met every requirement demanded in the prophets of Him who should wield the lordly scepter of the King of Glory. So the porter, who knew Him when He came, opened the door of the sheepfold to Him.

2. "To Him the porter openeth." Who is the porter? Some say, God; some say, the Holy Spirit;

some say, John the Baptist. Why not any one of them? Why not all of them? God, sending the Holy Spirit upon John, spoke through John. The Holy Spirit came upon Him in the bodily form of a dove at His baptism, the Father testified, saying, "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22), and John the Baptist testified to Him once and again. The porter opened unto Him and He came in unto the sheep.

3. He Shepherds His Own Sheep. "The sheep hear His voice." The sheep have ears and hear. The evidence that they are His sheep is that they hear His voice in the sense that they heed His voice when they hear.

"He calleth His own sheep by name." So dear are they to Him, and so intimate the relation between them, and so large the heart of this shepherd, that He knoweth the names of all and every one of His sheep. No one of them is strange to Him. He knows them intimately, every one.

"When He hath put forth all His own." Are there some among them who would linger in a place of rest and heed not the voice of Him who lovingly calls to the pastures without the fold? He will use a gentle compulsion to the end that they shall go out.

"He goeth before them, and the sheep follow Him; for they know His voice." He will ask no sheep of His heart and pasture to walk a path which He does not tread. Would He have you or me go anywhere for Him? Let us go, then, and when we arrive, we shall find that He went before us and is there when we arrive. No one of His need fear to follow where He leads, for the sound of His voice has power to lay all the storms which lower, and the beasts of prey which crouch in wait for the sheep will cower and flee before Him who is the Shepherd of the sheep.

4. "I am the door."

He changes the figure in this parable. He now becomes the passage-way for the sheep. In another connection He said, (John 14:6), "I am the way, and the truth, and the life." His is the life the sheep must live, His the truth the breadth of which the sheep must breathe, His is the way, nay, He is the way the sheep must walk. "By Me, if any man enter in, he shall be saved, and shall go in and out, and shall find pasture." Does He mean the individual heart? Yes, I think so. Does He mean His undershepherds, those who are to lead forth the sheep in His name and find pasture for them? I think so. The Christian worker who will enter in by Him shall build by the labor of his hands and heart for his Lord a structure of truth which wearing time and wasting tide shall not debase, and which wracking storm shall not destroy. Good cheer, my preacher brothers and all ye who love to labor for our Lord! He guarantees that your work shall never be destroyed. The labors of our lives "shall be saved."

5. Life-Giver, Life-Invigorator, Life-Preserver.

"I came that they may have life, and may have it abundantly." He came to bring life where there was

death before. He gives life in the place of death, to those who without Him are dead in trespasses and in sins.

He invigorates this life through His own means of the culture of it. In other places He declares that His shall abide in Him, in His word, in His love, in the keeping of His commandments, so shall their lives be fruitful of all good and shall grow to abundance of throbbing life.

He preserves the life which He imparts.

"I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto Me is greater than all; and no one is able to snatch them out of My Father's hand. I and the Father are one" (Vv. 28-30). Here is the guarantee of their shepherd that the sheep of His pasture shall never be lost. Here is the pledge of the honor of the Lord on behalf of His own. Do you doubt, O ye of little faith? Whom do you doubt? Is it not enough for you that the Shepherd Himself has pledged His Word for your security?

### II. The Sheep.

1. "The Sheep Hear His Voice."

May I repeat that those who hear His voice are the sheep? Those there are who never hear, but they are not His sheep. Those there are among whom He passes as He calleth His own and putteth them forth, who never hear a thing, but they are not His sheep. He sounds His call through gospel song, through the words of His book, through the voice of His faithful Sunday school teachers, and through the lives and words of devoted preachers of His truth, and there are those who never hear, but they are not His sheep. If any one who has never heard His call through any providence or prophet or promise, reads these lines, let me ask if you desire to know whom to know is eternal life. Will you not strain your ears if maybe you can hear His call to your heart as woos you to the higher,

eternal life in Him?

2. "The Sheep Follow Him."

Among the thronging millions of the race, the sheep are those who follow the Lord. Who are the sheep of the Lord's pasture? They are those who follow. He goes before in the love which leads Him ever. The sheep are those who make the attainment of the standard of perfect love and object of their best endeavor. He goes before in the knowledge of the word of God. The sheep follow in the desire and effort to make the acquirement of a knowledge of the word of God a matter of earnest effort. He said that He aimed always to do the will of His Father. He leads His sheep. The sheep strive in friendly rivalry to go before one another in the seeking and performing of the Father's will; because they follow the shepherd. He loves the big round world with a love that led him to Calvary and to death. The sheep follow Him in His love for the world, and love the world as He loved it. Wherever He leads the sheep follow, for the sheep are known because they follow the shepherd.

3. "A stranger will they not follow."

How many are the voices strange that call from every point of the compass and unto every sort of performance and course. The sheep will be careful to determine if the coaxing, enticing, inviting voice is that of stranger or of shepherd. When once it becomes apparent that the voice is that of a stranger, the sheep turn aside and will not follow. A thousand things there are which His own are urged to do, but the voices which urge are the voices of strangers. Lines of conduct are pointed out to His, but the fingers that point are those of strangers.

4. The sheep know the Shepherd. "Mine own know Me."

Do you know Him, dear heart? (Continued on page 15)

## Constipated 30 Years

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# FLOODED AT LEBANON JC., KY.

I am writing to you that our friends in Mississippi may know that we are safe. We have had a great disaster here. The flood has wrecked our little town. Mrs. Tate and I had to leave our home last Friday. We waded out and tried to help rescue many others. Our home is on a hill—we thought that it was a hill, but now our home is almost submerged. We saved some of our possessions—the others are under water. Several families stored their furniture in our church because we never dreamed that the flood would reach them. When the flood kept rising I went back to the church in a boat and by working for two days I managed to save all the furniture and possessions that had been stored there. I placed them in our balcony. The balcony was too small to hold the church furniture also, so we have lost all our pianos and church furniture except two pianos which we have placed on top of the furniture in the choir. The water has flooded the basement of our church and is, at this writing, about five feet deep in our church auditorium. We are cut off from all contact except by boat. We can go out for about one mile on the highway. We have to the west of Lebanon Junction a vast section of country known as the flats. It is all completely submerged. Hundreds of the country people have been driven from their homes. Many of them were forced to leave their livestock and thousands and thousands of head of stock can be seen floating down the stream. None of the country people were able to save their household goods. We are stranded here without a doctor. However we are very fortunate to have three trained nurses who live here and are on duty at an improvised first-aid station which they have opened up. So far we have not had any serious sickness and the nurses are handling the situation in a fine way. We are fearful of a food shortage. The stores have all depleted their stock so greatly that it is distressing. We are so dependent on Louisville for our supplies, but at present we are completely cut off except by boat and then we must go to Boston to Bardstown or to Louisville.

There are about 150 homes that are vacated. We have about 700 people stranded. This is about one-half of our population. We were encouraged last night when the water fell about five inches, but we are distressed again today because it is raining again. Being just in the forks of the Salt and Rolling Fork Rivers we are in a dangerous position.

Shepherdsville, our county seat, is just twelve miles away. It is almost completely submerged. The whole population had to flee. They were reached by special Louisville and Nashville Railroad trains. I have not had any word from brother H. Evan McKinley, the pastor of the Baptist church there. They had just finished remodeling their church. Now it is reported submerged.

The people here have cooperated in a beautiful way. We have all agreed that God still rules the uni-

verse and if we depart from Him He will also depart from us. We believe that this disaster will open the eyes of many of us. We pray that it will help to open the eyes of the leaders of our great nation and bring them to God.

Tell our friends that Mrs. Tate and I are safe and happy. Pray for us and our people. With best regards, I am

Your friend,  
Andy M. Tate

## A GOOD MAN GONE

When the gentle spirit of I. H. Anding left his frail body, it winged its flight to another sphere of life, somewhere, somehow, there to continue to serve the purposes of the Creator designed for him. He served his Master long and well while he was here. No. Anding is not dead. His loved ones didn't place him in a coffin. He is not in the grave now. Only his wornout body is in the grave, and that body is of the earth earthy, and is already beginning to decay. "Dust thou art, to dust returneth," was not spoken of the soul. The human body is made up of material things, water, iron, potash, nitrate, and what not, mostly water. It is said there is enough iron in it to make a finger ring.

I often think of W. J. Bryan's argument for the immortality of the soul.

"If the Father designs to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stoops to give to the rose bush, whose withered blossoms float upon the autumn breezes, the sweet assurance of another spring time, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, though changed by the forces of nature into the multitudes of forms, can never die, will the spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay?"

Again, speaking of a grain of wheat, he says: "There is in this grain of wheat an invisible something which has power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we cannot tell the one from the other. If this invisible germ of life in the grain of wheat can pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust."

It was not my good fortune to be intimately associated with my classmate in his life work, for I saw him only twice after we left Mississippi College together in 1877; but it was my good fortune and pleasure to correspond with him for years. I loved to get his cheery and inspiring letters.

If there ever was a good man, and cause-created Christian, loving his friends and faithfully serving his Maker, he was second to none.

By his scholarship and faithful service to his denomination he richly deserved honorary notice from his alma mater. Less deserving men have been thus honored. But he avoided the limelight, humbly plodding his industrious way, faithfully and happily serving mankind and his maker, in the pulpit for over half a century, and never slackening in good will and usefulness for nearly a hundred years.

No, Anding is not dead, nor is he sleeping in the grave; but clothed in a renewed body, somehow, somewhere, his glorified spirit marches on, fulfilling the destiny marked out for him. His simple, happy, unselfish, and useful life was a benediction to his friends and loved ones.

M. G. Wells

## SOUTHERN BAPTISTS SEMINARY RESUMES CLASSES FEB. 8

After two weeks interruption of class work due to the disastrous flood that swept Louisville the last week of January, the Seminary will resume full work on Monday, Feb. 8. Notification has gone to students who left during the flood, and every effort is being made to bring every man back to his work by the date indicated so that no further time will be lost.

Quarantine has been established for two main reasons—to keep people from coming back prematurely to their homes that have been under water and so are unfit for habitation; and to prevent the hordes of curiosity-seekers who would otherwise come pouring in and hinder the work of reconstruction. There is no epidemic of any sort in Louisville, and we are assured that health conditions make it entirely safe for students and their families to return. Many students remained on the grounds and have been kept busily engaged in Christian service awaiting the beginning of class work.

The Seminary buildings and facilities were immediately offered to the Mayor's Committee as a relief headquarters. Thousands of refugees were cared for, and those in charge were high in their praise of the efficient services of faculty,

## How CARDUI Has Helped Many Women

Cardui has helped thousand of women to obtain prompt relief from certain painful symptoms. Its tendency to increase the appetite and improve digestion has helped to overcome monthly functional troubles due to poor nourishment. A booklet about Cardui may be obtained (in a plain, sealed envelope) by writing to Dept. A, The Chattanooga Medicine Co., Chattanooga, Tenn. If you need a medicine like this, get a bottle of Cardui at the drug store, and follow the directions for its use.

## Looking For A Position

There is a scarcity right now of Stenographers, Secretaries, and Accountants. The government, the state, and business firms need them by the thousands. The Draughon graduate is in demand, and right now is the time to enroll and prepare for the big business needs of 1937 and 1938. Write for free information about courses, prices, and Free Employment Service.

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staff, and students. No more heroic work of rescue was done by anyone than by our students. Following the emergency, students have given themselves with rare devotion and unselfishness to the spiritual needs of the thousands being cared for in concentration centers. The chairman of the Mayor's Morale Committee has praised highly the splendid and intelligent cooperation given by all those connected with the Seminary.

Pastor and People: I find in this book many helpful suggestions for Christian workers in doing practical Christian work.—J. E. Byrd.

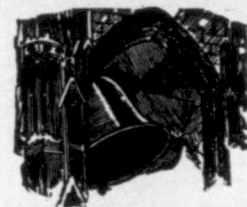


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## An Announcement

The Baptist Sunday School Board announces that *Open Windows*, its new monthly devotional magazine, originally scheduled for publication in May, 1937, will appear in April. Distinctive, designed for pastor and layman alike, dedicated to the enrichment of the spiritual life of every person everywhere, *Open Windows* will carry in its thirty-two pages a rich devotional message for every day in the month. In convenient pocket size, it will be a magazine for frequent, fruitful use.

### Subscription Rates

Single copies of any one issue either by mail or on news stands.....10c  
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Cash must be sent for all subscriptions or orders under \$1.00.

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**BAPTIST SUNDAY SCHOOL BOARD**

161 Eighth Ave., N., Nashville, Tenn.



# The Children's Circle

MRS. P. I. LIPSEY

My dear children:

This morning, I sent out our check to New Orleans and to Jackson, and left our treasury almost completely emptied! But what of that, when what we send is of use to those in need of it? That is why we have a treasury, (or bank?) to gather in the money that is given to others, isn't it? Well, this morning, our check started to New Orleans, to carry to Miss Mixon, \$8.75, for January. Mr. Mize, at the Orphanage, will get tomorrow, if he did not this afternoon, a check for \$16.10, for the month just gone. I'm glad we had as much as we did for both of these dear causes, and I know they will be glad. But we are not doing quite as well right now as we ought to be doing, especially now that we are entering on a "drive" for Miss Mixon's last payment! What do you think about it? However, we have quite a good lot of letters this week, and maybe we have started upward. I believe I'll begin with the one that tells about our new Jeannie Lipsey Club, which is No. 20. It is a family club, which is nice. Ruby Fay Haire, with her sister Jean and brother Joel, who are two-year-old twins, I judge, and her sister, Vancile, are the members, and they send their monthly dollar. Ruby Fay should be the leader, I think, being the oldest. Ruby Fay took part in a contest for a Bible, on our page, a year or two ago. Perhaps you remember it.

Mrs. McCall has been quite ill, but she must be a good deal better, for this is certainly a very interesting letter she writes you. Don't forget to ask the Lord to make her strong and well again.

Fannie Mae's little sister Margaret sends their Jeannie Lipsey Club dues this time, and also something extra for Miss Mixon. She is a good writer, but I think she must have had some help, don't you?

We know a good many people in Florence, but have two new friends from there on our page this week. One of them is Martha Ann Swinney, who tells us of her home and school life. The other is Rose Russell, who has a sick mother in the Baptist Hospital in Jackson.

Mary Ruth's dues are quite welcome, as also her extra gift for our B. B. I. girl. We thank her heartily for it.

Ernest Clark is on hand with his letter and gift from Jeannie Lipsey Club No. 16. He sets us a mighty good example, doesn't he?

This is all the letters I believe, and an interesting lot of them, too. Now, as many more next week, and the next week, and we shall be nearly completing Miss Mixon's scholarship. We have now to receive for that purpose \$9.35.

Now, as many more next week, and the next week, and we shall be nearly completing Miss Mixon's scholarship. We have now to receive for that purpose, \$9.35.

With love to you all, from,  
Mrs. Lipsey

P. S. Dorothy Doolittle's letter almost slipped out somehow, but I caught it and put it in.

—o—  
Bible Study No. 6  
ELIJAH WINS ON MT. CARMEL  
I Kings 18:19-40

When Obadiah left Elijah to go to Ahab and tell him that the prophet had come to see him, the king was interested enough in Elijah to go at once to meet him. But when they met, he was so angry that he said harshly to the prophet, "Are you the one that troubles Israel?" Elijah was ready with his answer, not afraid though speaking to a king: "I have not troubled Israel,

but you and your father's house, because you have forsaken your people's God, and have worshipped the false gods of the heathen." He went on to say, through the power of God, that the time had come to bring together the people of Israel and the eight hundred and fifty false prophets, four hundred of whom took their food each day from the bounty of Jezebel the queen, daughter of the king of Tyre. They would all come together, he said on Mt. Carmel, and the king followed this stern command, and summoned his people and the heathen idolaters to hasten to the contest. Carmel, the highest peak of a range of mountains stretching out for five or six miles, is described as the most impressive and beautiful mountain in Palestine. To the eastward lies the great plain of Esdraelon, where many of the great battles of the world have been fought. The exact spot where the events of this thrilling and terrible story took place is believed to have been found, at the eastern extremity of the ridge, where is a terrace of natural rock, surrounded by dense thickets of evergreen. This is called El Murakah. The sacrifice, and here, it may be, Elijah's altar stood, for the remains of a structure, built of massive hewn stone, are still there.

When Elijah came out to the people, he called them also to account, saying to them, "How long will you not know how to make up your minds? If Jehovah is God, take Him as leader, but if Baal, follow him!" But they were not ready to take a stand.

Then Elijah gave them his plan. Each side should have a bullock for sacrifice: the priests of Baal should cut their's up into pieces, and lay it on wood, but must put no fire under it, and he, the only prophet of God, should do the same with his bullock, using no fire. Then the priests of Baal should call upon their god, and Elijah would call upon his God, and the God who sent down fire to burn the sacrifice, He would have proved Himself their God. So the people then gave their vote, saying, "It is well spoken." So the two animals were prepared for the altar, and the Baal worshippers had the first chance, and for hours they called upon their idol, "O Baal, hear us," but there was no sound, or answer to their call. Then at noon, Elijah made fun of them, telling them that they must cry louder, that their god was in important talk with some follower, or he was away somewhere, or even he might be asleep, and must be aroused from sleep. This excited them so much that they called more loudly to Baal, and used dreadful rites that were customary then in heathen worship and wounded themselves with knives and sharp instruments. But all this brought no fire upon their altar. Then Elijah called the people to him, and with twelve stones, one for each of the twelve tribes of Israel, he built an altar to the Lord, and made a trench around the altar. When he had laid his bullock in proper sized pieces upon the altar, he had twelve barrels of water poured on the sacrifice, and water also in the trench. His prayer after these things were done, was a very simple one: he asked that the God of their fathers would prove that day that He was God, and that he was His servant and the wandering people might turn back to him. Then the fire of the Lord fell from heaven, and burned up the sacrifice and the wood and stones and dust, and licked up the water in the trench. When the people saw this wonderful sight, they fell on their faces, crying, "The Lord, He is the God."

Mooreville, Miss.,  
Feb. 1, 1937

Dear Mrs. Lipsey:

We enjoy reading the letters on the Children's Page. Ruby Fay, my older sister, Jean and Joel, my younger sister and brother, with myself, want to start a new Jeannie Lipsey Club. We are sending you our dollar.

Ruby Fay is nine years old; I am seven, and Joel and Jean are two years old.

Your little friend,

Vancile Haire

Well, my dear, I certainly do think that is nice. The dollar came all safe, and is going to be a great help to Miss Mixon and the orphans every month. Ruby Fay will be the leader, won't she, being the oldest? But sometimes she'll let you write the letter, I feel sure. Thank you all.

—o—

Dear children:

I will tell you this time, of a school I was engaged to finish when I was about 18 years old. It was away back in the hills, a beautiful section of lovely oaks and at the foot of the hills the grandest springs of clear, pure cold water, which was for our use, brought up in gallon jugs and drunk from gourds in common use at that time in many country places.

Securing a place to board, about a mile from the school, on Monday morning my landlady and I went to the little log cabin used for the teaching. Just as about 9 children and we arrived a heavy rain poured and the roof was in such condition we were soaked. As soon as it ceased, I told the children they might go, and to ask their fathers to put a roof on, and I'd be there to begin school the next Monday. We were there, 10 or 15 of us, of ages from 5 to 15 years. Someone asked how long I'd stay and teach, and showed much doubt when I replied that I intended to finish the term of three months. Some said, "Humph! you won't," and others said, "Mr. thought he would, but didn't." very encouraging, eh?

I just tackled the job, and must say, I was proud the children soon began to show interest and an inclination to learn and the older an eagerness beyond my hopes.

I asked a boy 12 or 14 years of age, as he came to a passage, in his reader, referring to God, if he believed there was a God. He seemed puzzled, and replied, "I don't know." Now, children, don't you see what an opportunity was before me to work for the Master? I tried to impress on them that by looking about us, everywhere there was evidence of a higher power,

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even God, who had made all things in such perfection, and orderliness, etc., etc.

I was so happy to see their eagerness to learn more and tried to teach it to them.

At the beginning of the sixth week, only five of the pupils came out of 25 of the Friday before—all that were left to come, on account of whooping cough. Sadly I had to give up and never returned to finish as I had so hoped. There were so many old and pleasant incidents of that five weeks I wish I had space to tell you: the saddest was that I saw no Bible while there except my own. Now, children, aren't we thankful that we can ask and receive blessings from day to day from our kind Father?

Mrs. McCall

—o—

Olive Branch, Miss.  
Feb. 2, 1937

Dear Mrs. Lipsey:

Fannie Mae says I can send you her Jeannie Lipsey Club dues. And I want to send you a dime for Miss Mixon I got Sunday for being so good. Mother and Fannie Mae went to the fifth Sunday meeting and left me with daddy. We went to Byhalia to see Ma and I helped her make the biscuits and set the table. Fannie Mae joins me in sending love to you.

Your little friend,

Margaret Henley

You are a real smart girl, Margaret. How old did you say you are? Thank you so much for the J. L. Club dues, and the "extra" for Miss Mixon.

—o—

Florence, Miss.,  
Feb. 1, 1937

Dear Mrs. Lipsey:

I am a new-comer but I have been having mother to read the page for me. I am in the first grade and I made the primer in the first half year.

I have a little sister who is 13 months old. I like to play with her every evening when I get home from school.

I have a cousin who lives next door to me, named Jean Mullins. Jean and I have lots of fun together.

Love,

Martha Ann Swinney

P. S. Enclosed you will find 50 cents that I am sending.

It's nice to be close to your folks, isn't it, Martha Ann? You certainly are doing well in school. Thank you for the money, and write again when you can.

(Continued on page 16)

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## THE BAPTIST RECORD

Jackson, Mississippi

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# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.



MR. J. E. LAMBDIN  
Secretary and Editor  
Baptist Training Union  
of the South



MRS. J. E. LAMBDIN  
Southwide Junior and Intermediate  
Training Union Specialist

All roads lead to Vicksburg for the Statewide Conference for Associational Baptist Training Union officers February 23-24. Mr. and Mrs. J. E. Lambdin of Nashville will be speakers and conference leaders at the conference. A full attendance is expected from every association.

One of the attractive features of the program for the Statewide Conference in Vicksburg will be the Mississippi Woman's College quartet. Mr. Martin, well known to Mississippi Baptists, especially for the training he has given this quartet, and the former octet will also be with us.

The song service for the conference will be in charge of Mr. Wm. James Work of Brookhaven. Mrs. R. E. Morgan of Jackson will serve as pianist. We may be assured of good music both congregational and special.

Bay Springs Intermediates were the proud winners of the Efficiency Banner awarded at the last meeting of the Associational Training Union. Mrs. Anne O. Massey, their efficient leader, reports the union A-1 for the last quarter, another honor the members are proud of. Congratulations. Move your standard higher now, there is no challenge in an attained goal.

## Jackson County Associational B. T. U. Completes Its Organization

Mr. Johansson, director of the Jackson County Associational Training Union, reports the completion of the organization for the association. This means more workers, and that means more work accomplished. There are two reasons for having a full corps of officers: first, the work of the Training Union is to train workers, and you cannot train workers without giving these

workers work, so the first consideration in electing officers is that these individuals may have the opportunity of training; second, the work needs to be done and will not be done unless assigned to some particular person. We are happy to report this practical step made by the Jackson County B. T. U.

## Bolivar County Associational Training Union Observes Watch Night

New Year's night thirty-five Seniors from Bolivar Association met in Cleveland and had a watch party. They watched the old year fade into history, and the new year break through the imaginary partition that separated the two. A good program was a part of the party watch. On the first Sunday in January the regular quarterly program proved to be one of the best they had ever had and the attendance proved to be the best they had had. Mr. Bob Crosby the director continues to push the work which marks Bolivar as one of our best Associational Training Unions.

## Clarksdale Conducts Training School

Four good classes, the Juniors meeting in the afternoon with an attendance of about thirty; Intermediates, Seniors and Adults meeting each evening with an attendance of around sixty; general meetings for inspiration, closing with a social period the last night made up a good week for the Clarksdale B. T. U. Under the enthusiastic leadership of Pastor Timmerman and Director Mullen the work goes forward in a fine way. A good corps of leaders man the individual unions, and the work goes forward.

## Iuka B. T. U. Reports Progress

Under the splendid leadership of Pastor W. C. McGill and Director Harmon W. McGill, son of the pastor, the Baptist Training Union of the Iuka church has made splendid

progress within the past few months. Mr. McGill reports a splendid Junior B. Y. P. U. with Miss Irene Talbert serving as leader; a fine Intermediate union, Mr. McGill serving them as leader; and a growing Senior union, with Miss Virginia Massey elected president. Plans are in the making for a study course for each of these unions. Iuka has added a thousand or more to its population in the last year or so and that gives the church a larger opportunity as well as responsibility, they are accepting the one and taking advantage of the other.

## Walthall County Associational B. T. U. Adds Unions

One of the marks of the progress of Walthall County Associational B. T. U. is the number of new unions organized. Director Scott reports that quite a number of new unions have been organized in the last four months, four in one church alone. Their last meeting of the officers proved to be quite a successful one, nearly every officer present with a number of other interested workers attending. Brother Scott finds that his best allies are the pastors in the association, he has this to say about them, "We are surely blessed with Baptist pastors in this association. They are all fine preachers and I am sure I have the full sympathy of every one of them."

## COMMITTEE CORNER For February 21

**Instruction Committee.** — In the Junior and Intermediate Unions the lesson for tonight is of a patriotic nature. An American flag should be on display. For the quiz, as questions are answered, have the members paste up white strips, a blue field and a red cross, forming the Christian flag. Bring out the fact that without the Christian flag the American flag cannot guide us aright.

**Program Committee.** — Use the ideas in the quarterly.

A soldier went to his colonel and asked for leave to go home to help his wife with the spring house cleaning.

"I don't like to refuse you," said the colonel, "but I've just received a letter from your wife saying that you are no use around the house."

The soldier saluted and turned to go. At the door he stopped:

"Colonel, there are two persons in this regiment who handle the truth loosely, and I'm one of them. I'm not married."—Ex.

**STEINWAY GRAND**  
**LIKE NEW—AT BARGAIN PRICE**  
Owing to death of husband, wealthy widow has asked us to sell her Steinway Grand, 3 years old, for her account. The instrument is in beautiful condition and looks practically new—with marvelous resonant tone—and guaranteed same as new. Size 5' 7". Cost \$1,375.00. Will sell at big sacrifice. Also have small baby grand and small new style studio 1937 models which we will sell for balance due. Write attention P. M. Harris, Philip Werlein, Ltd., 605 Canal St., New Orleans, La.

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## ELLISVILLE Y. W. A. OBSERVES FOCUS WEEK

The Search-light Y. W. A. of the Ellisville W. M. U. is observing Focus week, first by having a special recognition service at the church service on Sunday evening, Feb. 7. The pastor, Dr. O. A. Eure, brought a special message to the young ladies of the Search-light Y. W. A. and to the Ann Hasseltine Y. W. A. at the junior college. Special pews were marked with Y. W. A. colors where all members were seated together. The girls gave a special musical number, by singing their hymn, "O Zion Haste."

The Margaret Lackey circle of the W. M. S., which sponsors the Y. W. A., cooperated with the leaders, Misses Corinne Holleman and Thelma Simmons, in giving a lovely Valentine party in the apartment of Miss Holleman for the Y. W. A. girls. Those assisting in making this a happy occasion were the president, Mrs. C. W. Lord, and the members of the Margaret Lackey circle. Many interesting Valentine games and contests were enjoyed. Delicious hot chocolate, chicken salad sandwiches, cookies and candies were graciously served by Mrs. T. M. Etheridge, a member of the hostess circle.

Special directed personal service was planned for the week. Picture books were made for the children in the State Hospital and the F. M. I.

Father (to Sammy, coming home in a bedraggled condition): "Great Scott! How you do look!"

Sammy: "Yes, pa. I fell in a mud hole."

Father: "What-a-a-t! And with your new pants on!"

Samp: "I—I didn't have time to take them off."—Youth's World.

Tenant: "This roof is so bad that it rains on our heads. How long is this going to continue?"

Owner: "What do you think I am, a weather prophet?"—Ex.

**FOR CHEST COLDS**

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BETTER THAN A MUSTARD PLASTER



## ANNUAL REPORT

(Continued from last week)

Contributions from Mississippi Baptist churches for year 1936, as shown by the books in the office of Secretary R. B. Gunter.

The following list of churches was largely made up from the 1935 minutes inasmuch as we had few 1936 minutes in hand. But the gifts are those of 1936. A group of churches are not listed under any particular association as we were unable to locate them.

## Choctaw Association

Church	Co-op. Pro.	Specials
Ackerman	25.00	319.00
Bethany		
Bethlehem	5.21	
Beulah	17.90	18.25
Blythe Creek	11.17	
Bluff Springs	.85	6.16
Concord	66.71	44.42
Crape Creek	1.00	
Mt. Moriah	8.40	1.00
Mt. Pisgah	2.00	29.27
New Haven	3.00	4.20
New Zion	20.91	4.75
Providence	1.25	2.50
Chester	6.50	12.00
Clear Springs	4.15	
Ebenezer		
Fellowship		
Fentress		
French Camp	12.00	
McCurraus Ck.		
Spring Hill		1.00
Weir	60.00	89.12
Wood Springs		1.25
	246.05	533.82

## Coldwater Association

Eudora	17.15	16.00
Grey's Creek		
Hernando	38.35	305.90
New Prospect	28.61	5.90
Oak Grove	21.00	3.00
Horn Lake	8.50	17.05
State Line	33.00	113.20
Trinity		
Center Hill		
Macedonia		
	146.61	461.05

## Columbus Association

Artesia		53.40
Border Springs		23.65
Columbus, E. End	1.50	29.55
Columbus, First	1,390.11	1,203.65
Kolola Springs	7.00	14.00
Mayhew	11.50	24.00
Mt. Vernon	119.75	38.70
Mt. Zion	23.50	5.25
New Salem		82.42
Pleasant Hill	11.25	15.80
	1,564.61	1,490.42

## Copiah Association

Antioch	6.40	1.67
Bethel	22.23	14.75
Carpenter		1.00
County Line	12.00	59.55
Crystal Springs	700.09	320.77
Damascus	40.50	78.56
Galilee	9.50	
Gallman	44.38	13.38
Gatesville		14.21
Georgetown	75.00	102.04
Harmony		19.10
Hazlehurst	544.48	554.77
Hopewell		27.09
New Providence		7.30
New Zion	55.33	58.04
Pearl Valley	9.53	14.00
Pilgrims Rest	7.00	3.05
Pine Bluff		30.80

Pleasant Hill	33.15	46.64
Poplar Springs	13.90	7.35
Rockport		
Rocky Hill		
Sardis	68.80	15.47
Shady Grove	85.00	83.59
Smyrna	3.00	7.40
Spring Hill	23.40	61.61
Strong Hope	17.25	66.42
Sylvarena	12.70	2.00
Wesson	85.35	89.16
Zion Hill	30.00	1.00
	1,898.99	1,145.95

## Covington Association

Cold Springs		10.50
Calhoun		
Collins	250.00	27.10
Lebanon		
Leaf River	60.69	
Mt. Horeb	5.00	
Mt. Olive	138.83	73.00
New Hope		6.25
Providence	143.67	3.67
Old Home		
Rock Hill	13.45	
Salem	141.06	21.00
Sanford	3.50	13.50
Seminary	51.81	140.18
Union Sr.	18.89	3.00
Union Jr.		6.00
Williamsburg		
Willow Grove	3.75	6.00
	519.96	272.60

## Deer Creek Association

Deer Ck. Ass'n.		280.00
Anguilla	178.55	205.25
Arcola	195.19	89.46
Belzoni		394.43
Cary	50.77	10.62
Catchings		81.00
Four Mile	4.00	5.50
Gooden Lake	14.95	36.38
Greenville	754.44	2,070.43
Hollandale	165.00	432.10
Isola		
Leland	2,293.50	1,814.11
Louise	15.90	42.45
Rolling Fork	481.50	198.78
Silver City		40.25
Spanish Fort		
Straight Bayou		
	4,153.80	5,700.76

## Franklin Association

Bude	49.00	70.60
Concord		35.10
Damascus		

Eddiceton	12.00	10.00
Hamburg	65.56	19.82
Homochitto Camp	79.00	73.95
Hopewell	46.48	29.06
Lucien	10.00	3.00
McCall Creek	13.00	61.60
Meadville	28.25	98.57
Mt. Zion		
Natchez	231.85	216.55
New Hope		
New Salem		7.50
O'Zion		
Pleasant Valley		
Providence	14.95	
Quentin		69.50
Ramah	14.00	20.50
Roxie	219.10	177.51
Sarepta	5.30	
Siloam	12.60	1.00
Spring Hill		
Union	2.57	
	803.66	894.26

## George Association

Agricola	49.64	23.37
Lucedale	331.20	277.57
Rocky Creek	89.74	59.29
Shady Grove	70.00	
	540.58	360.23

## Greene Association

Antioch		
Avera	3.78	2.30
Cedar Grove	9.00	
County Line	20.07	12.00
Fellowship	6.24	
Indian Hill		
Johnson Creek		
Leaf	16.18	5.50
Leakesville	190.45	169.85
McLain	30.00	4.50
Piave	3.50	
Pleasant Hill	11.19	10.15
Sweet Water	6.35	1.80
Sand Hill		
Salem (East)		3.00
Salem (West)	26.50	
Unity	5.56	6.77

## HAVE YOU BAD NERVES?



Mrs. Claire Groover of 1345-16th St., Columbus, Ga., said: "At one time I suffered from a case of nerves and from headaches due to functional disturbances; also poor appetite caused loss of weight. I took Dr. Pierce's Favorite Prescription as a tonic and noticed a decided change for the better before I had taken it a full week. I had a good appetite. I used three bottles in all." Buy now! New size, tablets 50c., liquid \$1.00 & \$1.35.

Washington	11.00	
	339.82	215.87

## Grenada Association

Grenada	1,753.59	724.50
Holcomb	7.00	39.75
Hardy		
Elliott	2.10	7.14
Graysport	24.25	92.75
Providence		7.00

## New and Important BOOKS

## Teaching Adults in the Sunday School

Gaines S. Dobbins

Doctor Dobbins has here done his best and most constructive piece of work as an author. The latest, most up-to-date and helpful treatment on teaching men and women.

Cloth, 60c  
Paper, 40c

## The Art of Teaching Intermediates

Ina S. Lambdin

Written after years of rich experience working with Intermediates and intensive study of Intermediate life. Teachers of Intermediates should immediately begin a study of this book.

Cloth, 60c  
Paper, 40c

## Adults and the Art of Learning

Matthew T. Andrews

It helps any teacher or leader of adults to better understand the task. The only book on this subject written by a Southern Baptist. It should be read by pastors, superintendents and teachers.

Paper, 50c

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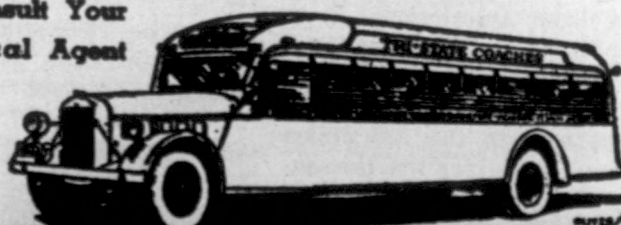
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Kiln  
Long Beach  
Logtown  
Lyman  
McHenry  
Pass ChristiaHinds-V  
Antioch  
Bethesda  
Beulah  
Byram  
Chapel Hill  
Clinton  
Daniels  
Edwards  
Jackson, Cal  
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" First  
" Griff.  
" Norths  
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Learned  
New Salem  
Palestine  
Pocahontas  
Raymond  
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Vicksburg, I  
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WaltersvilleHol  
Antioch  
Beulah  
Bowling Gre  
Central  
Cruger  
Durant  
Ebenezer  
Emory  
Goodman  
Harland's C  
Lexington  
Mt. Pleasan  
Mt. Vernon  
Pickens  
Pleasant Ri  
Saron  
Tchula  
WestItaw  
Antioch  
Bethany  
Evergreen  
Fairview  
Fulton  
Harmony  
Liberty Gro  
Mt. Moriah  
Mt. Pisgah  
New Home  
Ozark  
Pleasant G  
Pleasant Ri  
Poplar Spr



Pleasant Grove	2.40
Bethel	6.50
Hebron	3.10
	1,786.94
	883.14

Gulf Coast Association		
Biloxi, First	200.00	345.06
Biloxi, 2nd	10.00	31.05
Bay St. Louis	32.26	28.19
Bowen Mem.		33.50
Gulfport, First	333.00	783.14
Grace Mem.	24.23	12.00
Handsboro	16.16	24.77
Kiln		
Long Beach	44.48	55.32
Logtown		5.65
Lyman		23.99
McHenry	3.00	
Pass Christian	41.00	13.00
	704.13	1,355.67

Hinds-Warren Association		
Antioch	37.00	63.85
Bethesda	152.96	10.20
Beulah	15.75	11.00
Byram	4.50	1.00
Chapel Hill	49.72	12.00
Clinton	1,424.76	1,525.39
Daniels	12.00	5.00
Edwards	22.00	50.43
Jackson, Calvary	2,167.13	1,383.14
" Davis Mem.	127.10	205.35
" First	3,186.62	3,757.01
" Griff. Mem.	370.86	251.32
" Northside	208.13	131.14
" Parkway	50.00	178.64
Learned	1.00	40.40
New Salem	46.00	37.10
Palestine	18.69	16.35
Pocahontas	34.60	67.35
Raymond		99.35
Salem	159.64	94.53
Terry	422.50	224.70
Utica	190.12	363.96
Vicksburg, First	1,873.38	427.78
" Bowmar Ave.	135.81	264.20
" Calvary	13.52	
Waltersville	11.00	13.20
	10,634.79	9,235.39

Holmes Association		
Antioch	3.50	17.00
Beulah	4.00	6.65
Bowling Green		
Central		
Cruger	108.32	123.62
Durant	457.39	390.74
Ebenezer	8.50	
Emory	4.00	1.00
Goodman	35.31	63.31
Harland's Creek		
Lexington	62.29	211.04
Mt. Pleasant		
Mt. Vernon		
Pickens	28.50	222.25
Pleasant Ridge	3.65	
Saron		
Tchula	23.95	40.39
West	187.85	50.63
	927.26	1,126.63

Itawamba Association		
Antioch		
Bethany		
Evergreen		
Fairview		
Fulton		43.70
Harmony		
Liberty Grove		
Mt. Moriah		
Mt. Pisgah		
New Home		
Ozark		
Pleasant Grove		
Pleasant Ridge		
Poplar Springs		

## TRIBUTE TO REV. R. L. SMITH

You will please grant me a little space in the Record, that I may say a few things, expressing my appreciation for, and feeling toward Rev. R. L. Smith, Pastor Central Baptist Church, McComb, Miss., from 1932 till his death January 18, 1937.

I was deeply shocked and genuinely grieved when I learned of the early home-going of brother Bob, (as I called him).

I feel that in his going that we have lost one of our best preachers, and that I have lost a friend that was more than a friend.

I am sure that I knew brother Smith as but few men knew him; being a student with him for some-time in Southwestern Baptist Theological Seminary during those darkest days of the depression (1931) I had an opportunity not only to know Rev. R. L. Smith as a preacher; but to know brother Bob, a fellow student and Christian brother. We shared our joys, our problems, (and there were plenty) and our disappointments. So I can say truly that we were more than friends, we were brothers, and now I deeply feel his loss.

At times when the shadows were dark and hope seemed farthest away brother Smith was always cheerful and trustful. When ministerial ethics dipped to unheard of lows among the students of the Seminary in their attempt to secure pastorates during that depression period, brother Smith never lowered a standard, never injected himself into a situation where a fellow student was being considered. His life was lived nobly for the Master. He was a Christian in deed as well as in creed. His daily habits of living were beyond question and thus he never brought a reproach upon the glorious calling of the ministry to which he was called and to which he gave his best, because "the law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity." Mal. 2:6.

Brother Smith leaves one of as noble wives as can be found, and two fine children, a boy and girl. Mrs. Smith was a helpmate in the fullest meaning of the term. Unwavering and uncomplainingly she stood shoulder to shoulder with brother Bob, as they faced and conquered the various problems that came up and now I am sure that she finds comfort in the memory that they were real pals and companions during the years of their happy married life. May a double portion of God's love be showered

Providence	
Salem	
Sandy Springs	
Shiloh	3.50
Union Grove	8.34
	8.34
	47.20

(Continued next week)

**Gray's Ointment**  
USED SINCE 1820 FOR...  
**BOILS** SUPERFICIAL CUTS AND BURNS AND MINOR BRUISES  
25c at your drug store.  
FOR COLDS—Use our Gray's (Nethol) Nose Drops. 50c at your druggist.

upon this widow and these children, in this their sad experience, and may the same conquering faith, that has helped her win other victories give her victory now, is my prayer.

Brother Smith's home-going, just in the prime of manhood, is another of God's providences we can't understand. But some day we will understand.

Then "Twill be Good Morning over there."

Fraternally,

Henry L. Byrd, Pastor  
Calvary Baptist Church,  
Greenwood, Miss.

—BR—

## A PERFECT EXAMPLE

The Webster County Sunday school associational organization has certainly set a fast pace in the work for 1937. At a recent meeting of associational officers, every one was present except two, and every one most enthusiastic over plans for the year.

The entire organization is complete with superintendent, associate superintendent (also director of teacher training), secretary, one superintendent for each of the five beats in the county, and a department leader for each of the following: Cradle Roll, Beginner, Primary, Junior, Intermediate, Young People, Adult, Extension, Vacation Bible school, Evangelism.

Each officer pledged to attend the statewide meeting in Jackson, March 16-17, and transportation for the entire group is already arranged for.

The week of July 18-23 was definitely set for the associational simultaneous training school and enlargement campaign, with beat superintendents definitely pledging themselves to contact every church in the association with a view to cooperating in this campaign. Department superintendents are requesting free literature for use in promoting work of their departments.

Evangelism and Vacation Bible schools will come in for special emphasis and consideration in all plans and programs made.

Mr. J. M. Harvey of Mathiston, a busy business man, is the wide-awake, enthusiastic, well-informed superintendent of this association. Here is a challenge to every association for bigger things for the Lord in the associational work for 1937.

E. C. Williams

—BR—

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**Syrup of Black-Draught**  
Easy to Give to Children

Thousands of mothers have found that fretful, ailing youngsters really like to be given Syrup of Black-Draught—and that they can rely on it to relieve children's constipation. It contains an extract of the same dependable, approved medicinal plant that gives the popular, old, well-known powdered Black-Draught its laxative action. The SYRUP, in this form so convenient to give children, helps to straighten out many little upsets due to faulty elimination. Sold in bottles containing five fluid ounces, price 50 cents.

## SUNDAY SCHOOL LESSON

(Continued from page 10)

Know him as your dearest Friend? Your elder Brother? Your Savior? Your Lord? Do you know Him in the intimate relationship in which Master and servant, Savior and saved one, Brother and brother, Friend and friend meet and commune and understand and give gifts, each one to the other?

5. The sheep have eternal life. "I give unto them eternal life."

It is the shepherd who gives it, who shall presume to take it away? It is Christ who died, yea, rather that hath been raised from the dead. Who shall take away the life that He hath given? Who is able? Can any man of demon or devil prevail to triumph over God? Who shall bludgeon Christ Jesus into submission and rob Him of the souls He has saved from death? Well, until someone is found who can do that, you may rest secure in the faith that saved. You do not have to worry about your safety in Him. You need only to be busy about the things of His Kingdom. He has made all provision for you. You need now only concern yourself with the doing of His will that you may please Him thereby, because you love Him so.

—BR—

Negro Parent: "Sambo, didn't I tell you not to go swimming wid no white trash chillun?"

Little Ducky: "Yassum, but he warn't white before he went in."—Ex.

—BR—

"Can you tell me the quickest way to Main street, my boy?" asked the driver of the ramshackle old car.

The boy looked the car over carefully. "Sure," he replied. "Take a street car."

## "MOIST-THROAT" METHOD relieved Cough Quickly



"My cough was so bad," writes Marjorie Sheerin, "I called a doctor. He said to take Pertussin. Next morning my cough was gone!"

YOUR throat and your bronchial tubes are lined with tiny moisture glands. When you catch cold, these glands clog—their secretion dries. Sticky mucus collects. You feel a tickling... you cough!

To stimulate those glands to pour out their natural moisture, use PERTUSSIN. A spoonful or two increases the flow of your throat's moisture. Sticky phlegm loosens, is easily expelled. Soon—relief! Safe even for babies. Tastes good. Get a bottle now!

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"MOIST-THROAT" METHOD OF  
COUGH RELIEF

A. D. 15  
Seck & Kade, Inc., 440 Washington St., N. Y. C.  
I want a Free trial bottle of Pertussin—quick!

Name \_\_\_\_\_  
Address \_\_\_\_\_

## HEADACHE

Every person who suffers with headache, Neuralgia, periodic pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

Capudine eases the pain, soothes the nerves and brings speedy relief.

It is composed of several ingredients which blend together to produce quicker and better results.

Capudine does not contain any opiates. It acts quickly and restores comfort. Try it, Use it.

**CAPUDINE**



## CHILDREN'S CIRCLE

(Continued from page 12)

Florence, Miss.,  
Feb. 1, 1937

Dear Mrs. Lipsey:

It has been a long time since I have written you. I now come because I am lonesome because mamma is in the Baptist Hospital. I am staying with mamma and going to school. I make good on all my grades and I am always on the honor roll.

I got lots of Christmas presents, and I hope old Santa was good to everybody like he was to me.

I hope mother will see this and hurry home.

A constant reader,  
Rose Russell

P. E. Enclosed you will find a dime (10c); use it as you see fit. We hope your mother will soon be better, Rose, but don't hurry her. The hospital is a mighty good place to get well in.

Slate Springs, Miss.,  
Jan. 31, 1937.

Dear Mrs. Lipsey:

This is another bad-looking day. But I don't mind it much. I am spending the day with Aunt Bessie. I have been reading the funny papers, and cutting out paper dolls most all morning. The weather was too bad to have Sunday school.

I listened to Rev. W. E. Hawkins at six o'clock. I have entered some of the contests. I have read the book of Joshua to see how many times the word servant appeared in it. I have received one certificate and have sent the answer to another contest. I am sending 10 cents to the orphans and the B. B. I.

Aunt Bessie's cat, Cooter, has his head stuck in a salmon can. He looks so funny. I'll have to pull it off, I suppose. He looks like he's glad to have his head out of there.

You asked me why I liked school. I don't live close to any little girls and at school I see little girls and boys my age. I like my teachers, and my studies, too.

Love,

Dorothy Ladelle Doolittle  
Mother must have forgotten, Dorothy, to put in the dime for you: it wasn't there. Those are some very good reasons for liking to go to school. Next time, maybe you'll tell us about your best friend.

Bay Springs, Miss.,  
Jan. 31, 1937

Dear Mrs. Lipsey:

It seems like I'm starting the New Year off all wrong by being late with my letter. I am enclosing \$3.00: one for January, one for February, and one for Miss Mixon's scholarship. I think it will be nice to finish her's out and start helping someone else.

I think your Christmas presents were nice coming late. It makes it last longer!

Love for all of the circle,  
Mary Ruth Denson

But not nearly all of our presents were late! We had lots of them, both early and late, more than we deserved. Thank you so much for the good check. Love.

Star, Miss.,  
Jan. 27, 1937

Dear Mrs. Lipsey:

I am enclosing J. L. Club No. 16 dues of \$1.10 this month. We have one new contributor this month. She is Eastermae Pendarvis. I have not been able to see all the members this month but will try to do so next month. When the weather is bad some of us do not get to go to Sunday school and we fail to see each other often.

With love to all my circle friends,  
Ernest Clark

Jeannie Lipsey Club No. 16 is a source of pride to me every month, Ernest, coming so regularly with its good contribution. Thank you so much, and all the girls and boys who belong to No. 16. Love to you and Carolyn.

## NEWS FROM THE ORPHANAGE

Do you have a definite program in your church, Sunday school, W. M. U., B. T. U. and other organizations of your church for the children of your own Baptist Orphanage? If not, won't you make plans now to send an offering weekly or monthly?

To properly care for the children of the Baptist Orphanage an amount of approximately \$3,000 per month is required. This includes all administrative expense, salaries, insurance, food, clothing, education, heat, lights, water, etc.

The Orphanage received last month through the Cooperative Program \$255.63; Specials through the Convention Board office, \$131.69; a total of \$387.32. Therefore if we receive the difference of \$2,612.68 to make up the \$3,000 it will be necessary for individuals and various organizations of the church to remember us more often and be more liberal in their contributions.

During the year just closed 112 children were received and placed by the Baptist Orphanage. For the month of January 1937 we received six children and placed twelve.

We did not reach our goal last year with our Coupon Campaign, but we hope to do much better this year. Please remember to send us your coupons. All Octagon Soap Products, Rumford Baking Powder, Luzianne Coffee and Tea, Knox Sparkling Gelatine, Knox Jell, Ballard's Obelisk Flour. Please be careful to send us the coupon. Many times we receive wrappers that do not contain the coupons, so read carefully before clipping them.

The following children of the Baptist Orphanage will celebrate their birthdays for the month of February:

Louise Weekly, age 12, Feb. 17.  
Elaine Burnside, age 10, Feb. 17.  
Fronie Smith, age 19, Feb. 22.  
Willie Simons, age 12, Feb. 22.  
Bessie Mae Evers, age 10, Feb. 23.  
Owen Rowell, age 8, Feb. 23.  
Evelyn Kirkland, age 12, Feb. 26.  
Loraine Cummins, age 10, Feb. 28.

These boys and girls will greatly appreciate being remembered by their friends.

There are 39 boys and 21 girls of the Orphanage who do not have friends to provide their needs and if there is an individual, Sunday school class, W. M. U. circle, B. T. U., or any other organization of the church who would like to render this service, write to the Orphanage and we shall be pleased to send you the name, age and description of the child.

**Home Life in the Bible:** This book is unique in its compilation and grows more interesting as I read it chapter by chapter. It is a practical application of Bible in the home.—J. E. Byrd.

Mrs. Wimpus: "Oh, Mike, the installment man's here."

Wimpus: "I'll be there in a minute. Tell him to take a chair."

Mrs. Wimpus: "I did, but he said he'd start with the radio and piano."

**SUBSCRIBE FOR THE BAPTIST RECORD.**

## RESOLUTION OF RESPECT

Whereas the allwise and Infinite God in His unmeasured mercy and unlimited goodness has called from our midst our friend and brother, Rev. R. L. (Bob) Smith.

We do hereby submit the following resolution from the Pike County Baptist Sunday School Convention.

First: To his wife, children, and other loved ones, we extend our sincerest sympathy and pray that God will guide and protect them.

Second: To our Sunday School Convention we feel that we have lost a real friend and leader. We know not where to turn. Indeed there is no way except to trust in God whom we know was his guide and leader. May the faith and the trust he had help us to look forward and know that God will guide in right way.

Third: We are grateful for what his life has meant to our Sunday School Convention. May his staunch, upright spirit spur us on to greater things.

Fourth: Be it further resolved that a copy of these resolutions be sent to his family, The Baptist Record, and the minutes of the Pike County Baptist Sunday School Convention.

Respectfully submitted,  
J. A. Terrell,  
Ruth Roach,  
Committee.

## OVERLOOKED

In announcing in last week's Record, the statewide conference to be held in Jackson, Miss., March 16-17, as promoted by the Sunday School Board and state workers we failed to include in the group of workers the associational superintendent of teacher training. This worker should be added to the list of the other workers announced. This will give us the quota which each association is supposed and requested to send to Jackson. Remember the Sunday School Board will pay 2c per mile each way for three cars. Secure the workers, arrange for the three cars to bring these workers who will agree to be at the opening at 10 o'clock Tuesday, the 16th and stay until the close at noon Wednesday, the 17th. Look for the hotel rates to be announced a little later in the columns of the Baptist Record.

J. E. Byrd

An ounce of church is worth a pound of police court.—John A. Holmes.

Mrs. Duff: "I always feel lots better after a good cry."

Mrs. Jawson: "So do I. It sort of gets things out of your system."

Mrs. Duff: "No, it doesn't get anything out of my system, but it does get things out of my husband."



**PARKER'S HAIR BALM**  
Removes Dandruff—Stops Hair Falling  
Imparts Color and  
Beauty to Gray and Faded Hair  
60c. and \$1.00 at Druggists,  
Hiscox Chem. Wks. Patchogue, N. Y.

Newton Nurseries, Newton, Mississippi—  
Fruit Trees. Best varieties. Lowest prices.

## COST OF THE TEMPLE

David alone prepared for the temple one hundred thousand talents of gold and a thousand talents of silver (I Chron. 22:14). Also iron and brass without weight.

Now a talent of gold is equivalent to thirty thousand dollars and a talent of silver is equal to one thousand dollars. Hence we see that David provided for the temple four billion dollars in gold and silver alone. Add to this the gold and silver provided by Solomon and others and the iron, brass, building stones, cedar wood and precious stones, etc., and we see that an almost inconceivable amount went into the building of the temple.

Evan Baker.

## ATTENTION INTERMEDIATE SUNDAY SCHOOL WORKERS

"The Art of Teaching Intermediates," by Ina S. Lambdin, is now ready. This is one of the books which comprise the Intermediate Specialization Unit in the Training Course for Sunday school workers.

Out of her years of practical and successful experience in working with Intermediates, Mrs. Lambdin has made a genuine contribution to Intermediate Sunday school work.

Our goal is a study of this book made by at least fifty per cent of the Intermediate Sunday school workers of each association in the Southern Baptist Convention.

Order from your state Baptist Book Store. Price 40c paper binding, 60c cloth binding.

"The Secret of His Presence" is a new book by L. M. Bratcher, missionary in Brazil. The author of this volume is one of our ablest missionaries. He has had a very definite experience of grace in his own life and has had contacts with others in whom the power of God has been notably manifest. Out of his own experience and the experiences of others as he has observed them, he has given us these richly devotional studies of the treasurer of THE SECRET OF HIS PRESENCE, which he affectionately dedicates to Dr. F. F. Soren. In this SECRET, Doctor Bratcher finds peace, hope, love, power, faith, comfort, joy, glory, security, majesty, strength for witnessing, and relief from despair. A rich spiritual feast is thus provided for all who will come to the pages of this intimate book. Published by Broadman Press, for sale by the Baptist Book Store; price \$1.50.

"Drink first dims, then darkens, then deadens, then damns."

## FIRE AND WIND DAMAGE

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